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RIG-VEDA SANHITA,

THE FIRST AND SECOND ADHYAYAS

OF

THE FIRST ASHTAKA,

WITH NOTES AND EXPLANATIONS,

AND AN

INTRODUCTORY ESSAY

ON

THE STUDY OF THE VE

BY THE

REV. K. M. BANERJE

OF THE BOARD OF EXAMINERS, (LATE COLLEGE OF F
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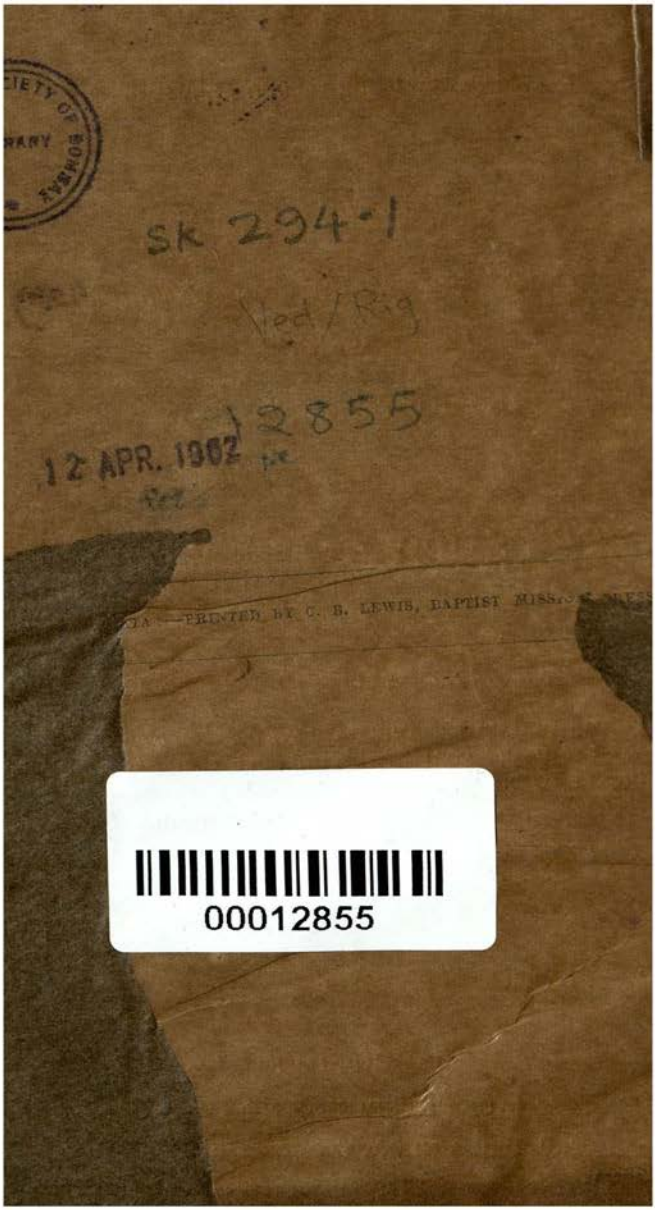
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INTRODUCTORY ESSAY

ON

THE STUDY OF THE VEDAS.

he industry of European scholars, stimulated in instances by the patronage of European governts, has, of late years, achieved wonderful feats in exploration of Sanscrit lore. The six large mes of the Rig Veda Sanhita, with Sáyana's comtary in extenso, edited by Professor Max Muller, r the auspices of the Home Government of India, ough too bulky for ordinary use, form nevertheless a mine of intellectual treasure, in which the eologist, the historian, and the divine will find e occupation, perhaps for a whole century, in respective departments of research. The same be said of the labours of Professor Weber in re- of the *White Yajus*. The two handy volumes ofessor Aufrecht, undertaken, we believe, by his unassisted enterprise, giving the entire text of tig Veda Sanhita in the Roman character, and ished even before the completion of Professor Muller's Deva-nagari edition of the Text and mentary, will be largely in demand with scholars n read Sanscrit easily in that foreign garb.

The Sanscrit texts and translations by Dr. John M
late of the Bengal Civil Service, supplying the cr
of the whole range of Brahminical literature,
ancient and modern, and betokening an extent
reading, and a willing sacrifice both of intellec
labour and hard-earned funds, perhaps unparall
in history, will be found invaluable, as volume
reference in every department of Sanscrit study.
the great Lexicon, the "Sanscrit Worterbuch,
two veteran scholars, under the patronage of the
vernment of Russia, will be hailed as the Snid
Sanscrit for a long time to come. We hope Her
jesty's Government of India will sooner or later
a way of furnishing an English translation of it
the benefit of Her Indian empire, with such impr
ments as the completion of the Rig Veda and
later research may suggest.

Nor must we omit to mention what has been d
in the country itself. The energy and industr
Baboo Rájendra Lála Mitra, assisted by compe
coadjutors, have contributed largely to the produ
of editions of the Sanhita and Brahmana of the
Yajus, and portions of the Sanhita and *Tándya*
mana of the Sama.

The study of the Vedas, however, has not in I
communities, kept pace with the labours of e
and the productions of the press. This must appe
startling fact, when it is remembered that India
exhibited samples of intellectual vigour in othe
partments of knowledge which have astonishe
world. Her sons have competed successfully

in some cases, even with marked distinction, at the open competitive examinations for the Indian Civil Service in London, under far greater disadvantages than any that a student of the Vedas can possibly complain of.

But with all the facilities mentioned above, there can be no excuse for Indian scholars neglecting the study of their earliest national records, for which they profess to entertain so much respect and veneration. It is only by studying the same that a blind veneration can grow up into a well-grounded intelligent appreciation, and an ignorant gaping wonder turn into a rational and manly admiration.

The peculiar value of the Rig Veda consists in its frequent allusions to the past history of the great Arian family of Asia. The allusions are obscure in themselves, and, as the Arians, after their settlement in the country, began to ignore all connexion with the world outside India, there are no formal records on the subject. But the minds of the new settlers seem to have been so full of their old adventures and traditions, that many suggestive facts and ideas were frequently let out by the authors of the Rig Veda, probably in spite of their studied reserve. They were, however, let out in language, which, though comprehensible in the Vedic age, soon became a series of puzzles to the descendants of the primitive Rishis. Not that obsolete forms of grammar themselves presented insuperable difficulties. These were solved in a great measure by the *Chhandas* sutras of Panini, and the subsequent scholia of Yaska, Sayana, and others.

But there were allusions to facts, and to names of persons, places, and peoples in the past history of the Arians, which, for their obscurity, still remained sealed mysteries.

By a curious coincidence, however, at the very time that the Rig Veda was printing in Oxford, the notes of the Zend Avesta were being better understood on the Continent, and those wonderful sculptural discoveries were maturing in Western Asia with which the names of Rawlinson, Oppert, and Smith will long be associated. Strange to say that these prove singularly valuable auxiliaries in the *exegesis* of the Vedas, on questions relating to the past history of the Arians. The Assyrian Inscriptions, in addition to the light they have thrown on other subjects, give us wonderful assistance in tracing the line of route followed by our primitive ancestors in their emigration to India.

As this idea may be considered somewhat novel, I shall proceed at once to adduce examples which may at the same time both explain, and, perhaps, justify the above observations. The word, Asura, so constantly occurring in all the Vedas, was by indigenous commentators generally interpreted in the sense in which it is used in modern Sanscrit, and where that interpretation led to a *reductio ad absurdum*, as indeed it did in numerous instances, the word received a new fangled forced construction, capriciously adapted to the necessity of the case.[1] The ordinary idea, associated with

[1] Professor Wilson, noticing an interpretation of this kind, of the word "Asura," as applied to Varuna (i. 24, 14) remarks: "The text has, *asura*, which is interpreted, *anishta-kshepana-sila* accus-

the term, is that of a demon, an ogre, something frightful and hateful. This idea may have been growing in Indian society from an early period. The authors of the Rig Veda, however, often give utterance to the word as it was used by the Arians before the immigration, when the supreme principle of Good was himself called "Ahura-mazd," or the great Asura. The authors of the Rig Veda could not unlearn this fact at once, and we accordingly find them involuntarily applying to their own Devas and leaders, in their exile, the very term, which they were desirous of profaning in India, though it was a term of respect and reverence to which they were long accustomed in Ariana. Indra, their highest object of reverence, is himself invoked as "Asura."[2] "Thou, O Indra, art king, do thou and all the gods protect men. Do thou, O Asura, save us." Varuna also is similarly addressed: "Remaining with us, do thou, O illustrious and eminently wise Asura, absolve the sins we have committed."[3]

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tomed to cast off what is undesired; from the root *as* to throw; it is an unusual sense of the word, but it would scarcely be decorous to call *Varuna an asura*." *Wilson's Translation of the Rig Veda*, vol. i. p. 64. Such were the difficulties of translators in dealing with Vedic terms without the helps we have named.

[2] त्वं राजेन्द्र ये च देवा रक्षा नृन पाह्यसुर त्वमस्मान्। Rig Veda I. 174-1. The term "Asura" is also applied to Indra in I. 54. 3, viii. 90. 6, x. 65. 4, 96. 11; 99. 2, 12; 105. 11.

[3] यत्र ते देवा वरुण नमोभिर्व यज्ञेभिरीमहे हविर्भिः।
त्वं नस्तस्यासुर त्वचेता राजन्नेनांसि शिश्रथः कृतानि॥ Rig Veda I. 24, 14. Varuna is also called Asura in ii. 27. 10; 28. 7. iv. 53. 1.

They had just addressed this very Varunaas the great framer of the World, who upheld masses of luminous bodies in the bottomless sky, and opened an extended path for the sun's revolution.[4] And now they solicited him, as the eminently wise "Asura," to shut up at a distance Nir-riti, the terrible representative of unrighteousness, and the principle of Evil, and to take away the sins committed by the hymnist himself. The exiles wished for the protection of Varuna. They wished him "to remain" with them in their new habitation, and they involuntarily addressed him with the time-honoured title, which they were impelled to believe would be most acceptable to him. We also find the Maruts, Mitra, Twastri, Prajápati, Agni, Váyu, Saraswati, Pusha, Savitri, Parjania, similarly accosted or spoken of as *Asuras*.[5] Mitra and Varuna, again, frequently linked in the Veda as *gods in the dual*, are also sometimes linked as *asurau*.[6] The term Asura is also solemnly applied to the Creator of the Heavens and the earth, and the Supreme Governor of all worlds. We have already cited a passage to that effect, and we shall add another here still more re-

[4] अबुध्ने राजा वरुणो वनस्योर्ध्वं स्तूपं ददते पूतदक्षः। नीचीनाः स्थुरुपरि बुध्न एषामस्मे अन्तर्निहिताः केतवः स्युः॥ उरुं हि राजा वरुणश्चकार सूर्याय पन्थामन्वेतवे। अपदे पादा प्रतिधातवेऽकरुतापवक्ता हृदयाविधश्चित्॥ R. V. i. 24, 7—9.

[5] The Maruts are called Asuras in i. 64. 2. Twastri in i. 110. 3. Prajapati in x. 10. 2. Agni in v. 12-1; 15. 1; 27. 1. Saraswati in vii. 96. 1. असुराय सरस्वत्यै। Vayu in v. 42. 1. Pusha in v. 51. 11. Savitri in v. 49. 2. Parjania in v. 63. 3, 7; 83. 6.

[6] इमा वां मित्रावरुणा सुवृक्तिमिषं न छर्ते असुरा नवीयः। Rig Veda vii. 36. 2.

markable. "The all-knowing Asura established the Heavens and fixed the limits of the earth. He sat as the supreme Ruler of all worlds. These were the works of Varuna."[7] Notwithstanding the rider about Varuna, the author's mind here was evidently contemplating the Zoroastrian divinity Ahura Mazda. The "all-knowing Asura" may be considered as a translation of "Ahura Mazda" itself, the last word is doubtless the Zend vocable for the Sanscrit "Mahat." In the Zend "zota" for Sanscrit "hota," "Azis" for "Ahi," "Azem" for "Aham," "zemaka" for "hemaka," "zer" for "hiran," *(gold)*, we detect the rule of the Sanscrit *h* being transliterated by *z* in the Zend. And therefore "mazd" is the same as *mahat*. I same word appears to represent "magus" also, signifies knowledge and wisdom. "Mazda" ac ingly stands both for greatness and knowledge, Ahura Mazda is aptly represented here by "the knowing Asura, *who sat as the supreme ruler of a* worlds."

Those who have been accustomed to look upon the idea of an Asura from the Indian point of view, may

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ता हि देवानामसुरा तावर्या ता नः चितीः करतमर्जयन्तीः । vii. 65. 2.
मन्त्रांता मित्रावरुणा सम्राजा देवावसुरा । viii. 25, 4.

The titles "Asuras among Devas," "Devas and Asuras," and, as in i. 131, 1. v. 41. 3. "Celestial Asuras," were, like the adjective Asura in the sense of strong as in v. 12. 1; 27. 1, perhaps artistically used to break the fall of the proscribed term from a *sacred* to a *diabolical* sense.

[7] Rig Veda viii. 42. 1 असभ्राद्यामसुरो विश्ववेदा अमिमीत वरिमाणं पृथिव्याः । आसीदद्विश्वा भुवनानि सम्राड्विश्वानि वरुणस्य व्रतानि ॥ Again in

well be surprised to find the term used in the Rig Veda in so sacred a sense. But Asura is an ethnic term, signifying an Assyrian, and the use which the Assyrians themselves made of the term was doubtless the cause of its use in a similar sense both by Iranians, and Indian Arians.

Now Asura is found as a household word in the Assyrian Inscriptions, indicating, in the first place, a god, a great god, and the king of the gods, thus :

"In honour of Assur, king of gods and of the gods of Assyria all of them, in goodness of health (and) joy of heart, may tribute reach, (and) plenty stored in it for ever accumulate."[8]

that day I elevated the hearts of the great gods, sur and the sun-god, &c."[9]

n honour of Assur (and) Istar, great deities, my ."[10]

The power of Assur, of Istar, and of the great ods, &c."[11]

"Assur and Istar his prayers shall hear."[12]

"Assur and Istar thy prayers shall hear."[13]

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x. 177, 1 the word Asura is applied to the Supreme Being *by whose "máyá" or mysterious influence the wise obtain a mental vision of the sun as if the luminary were actually within their hearts :* पतङ्गमक्तम-सुरस्य मायया हृदा पश्यन्ति मनसा विपश्चितः।

[8] Norris's Assyrian Dictionary, pp. 405 and 462, "Ina kibid Assur sar ili u ili Assur-ki kali-sunu, &c.

[9] "Ina yomme suma adlul labbut ili rabi sa Assur u Samas, &c." *Ibid*, p. 643.

[10] "Ina kibid Assur Istar ili rabbi bili-a." *Ibid*, p. 486.

[11] "Danan Assur Istar va ili rabi bili-ya." Ibid, p. 255.

[12] "Asur va Istar iqribi-*su* isimmu." *Ibid*, p. 192.

[13] "Asur „ „ iqribi-*ka* „ Ibid, p. 504.

The use of "Asura" in this same sense in the Rig Veda we have already noticed, and as among those divinities there was a goddess, Saraswati, called असुरा, so the Assur divinities of the Cuneiform Inscriptions had also THEIR ladies.

"Before Ninkit, mother of the great gods, chosen wife of Assur."[14]

"Ninkit (?) wife of Bel (?), mother of the great gods."[15]

"For the sake of the temple of ..... the great exalted wife of Assur my Lord."[16]

"The great goddess wife of Bel."[17]

We cannot readily see why there should have been any hesitation in translating the two last Inscriptions as they stand in the original. In the former we have "bit Ninkit hirte ..... Asur" *the house of Ninkit wife of Asur*, and in the latter (albeit marked with a query) "Ninkit hirti Bel," *Ninkit the wife of Bel*. The hesitation was probably owing to two names being given as husbands of Ninkit. But it appears "Bel" and "Asur" were names or surnames of the same divine individual, and therefore we need not blush at the idea of an act of *polyandria* committed by Ninkit.

Besides this use of the word "Assur" in a divine

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[14] "Mahar Ninkit ummi ili rabi hirtu naramti Assur" *Norris's Assyrian Dictionary*, p. 455.

[15] "Ninkit hirti Bel um ili ra

[16] "Ana vatuhut bit Ninki

Ibid, p. 301.

[17] "N

sense, the cuneiform Inscriptions also attach to the term, the signification of a prince, a nobleman, and an Assyrian.

"The decrees of Assur, the lord (and) prince, my Lord."

"The mighty weapons which Assur the lord furnished me."

"To the capture of Muzur, Assur the Lord urged me."[18]

"Assur" appears almost invariably with a double *s* in the English translation, but it frequently occurs in the original with a single horizontal wedge, and is Romanized with a single *s*. Such is the case with the passage last cited, notwithstanding the double *s* in the English version. Four more examples, where the originals have but one *s*, will suffice here:—

"Mighty son of Assur dayan."

"By the high power of Assur my Lord."

"Whom Assur ..... to the government of the land of Assyria (*mat Asur*) vigorously proclaimed him."

"He has subdued the enemies of Assur."[19]

In the age of the Rig Veda the Indian Arians had Indra and his associates in the place both of gods and rulers, and, as we have seen, they were all addressed as "Asuras." The priests or the hierarchy were also styled so.[20]

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[18] Ibid, pp. 704, 568, 616. "Ana kasad Muzri *Asur* bilu, &c."

[19] [illegible]lu kenu sa *Asur*-dayan." "In a [illegible]*sur*....ana saptu mat *Asur*

In the Inscriptions Assur or Asur stood also for the Assyrian empire and its capital.

"Who Padi their king, holding the creed and service of Assyria, had expelled," (*mabad sa Assur*, p. 18).

"The men of Assyria," (*nisi Assur*, p. 72).

"Plantations in Assyria I established." (*Mat Asur*, p. 388).

"Buildings in the extent of all Assyria, I caused construct, (*ina naphar Asur gabbi l'usarkis*, p. 392)."

The double *s* was doubtless owing to a *dagesh* in the original Hebrew word "Asshur,"[21] one of the sons of Shem, and used to represent Assyria, but the Assyrians themselves as they changed the *sh* into *s*, so they were not particularly tenacious of the double *s* either. In the Phonetic form, the god "Assur" has commonly two horizontal wedges, but it often appears with a single one representing a single *s*.[22] And we find that in the derivatives from the original "Assur," the double *s* is altogether dispensed with, as, "asarid" *eminent*, "asariduta" *eminence*, "asariddan" *chief*, "asurite" *chief*, "asarrite" *lofty*, "Telasurri" proper name of a country.[23]

We may therefore venture to identify the vocable "Asura" of the Vedas with the "Assur" or "Asur" of the Cuneiform inscriptions. And this identification may account for the seeming inconsistencies in the Vedas in using that term in opposite senses. The

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[21] Gen. x. 22; Psalm xxxiii. 8.

[22] Norris's Assyrian Dictionary, p. 55.

[23] Ibid, pp. 57, 58.

seceding Arians, while still in Central Asia, may have consented to the introduction of the vocable "Asura," indicating gods and princes, and also honoured their own divinities and chiefs with that title, and yet they may have looked upon the term as hateful in an ethnic sense. We believe Ahura Mazda himself was so called, out of respect, real or pretended, for the paramount power in the palmy days of the Assyrian empire. One fact seems to be a conclusive proof of this. The Zend Avesta says that Vistasp "brought forth the firm placed, bound (Law) from the Hunus" (Bleeck, iii. p. 92). Now Babylon, or at least a portion of it, was called Suanna, and the "Hunus" or *Sunus* were probably people inhabiting that place, or a feudatory tribe of the Assyrian empire. "Dwelling within Suanna (Babylon)" *Norris*, p. 419. "Festivals of Suanna (Babylon)" p. 587.

In fact Vistasp, as the active promoter of Zoroasterian doctrine, appears himself to have been an Assyrian chief or feudatory. The Persians call him Gushtasp, and identify him with Hytaspes, the father of the 1st Darius of Persia. I cannot understand why the Zendic Vistasp should be Persianized Gushtasp, but the Persians have done so, ethnically, and the Parsees have assented to it, both ethnically and religiously. And therefore their concurrence must govern our action. But although we may take lessons from them *linguistically*, as regards their own words and terms, we cannot submit to their historical dictum. For whoever Gushtasp may have been, he cannot b[redacted] father of Darius. Vistaspa is r[redacted]

ferred to in the Rig Veda under the name of Ishtaswa. It seems the patron of Zoroaster had endeavoured, by force of arms, to impose his prophet's doctrine on the whole Arian family. The ancestors of the Indian Brahmins refused to submit to such an act of intolerance, and accordingly set the tyrant at defiance, calling on their brethren not to yield, but manfully to defend their religion and their liberty. "What can Ishtaswa," said they, "what can Ishtarasmi, rulers of the world as they are, do against our protecting men ?"[24]

Now the antiquity of the Rig Veda is confessedly higher than the latter end of the sixth century before Christ, and, as Vistaspa is referred to in the Rig Veda, he could not have been Hystaspes, the father of Darius. But if Vistaspa is rightly Persianized Gushtaspa, he was probably the "Kustaspa"[25] of the Assyrian Inscriptions, who was a feudatory chief of Comukha under the senior Tiglathpileser. The age of this monarch corresponded with the age of the Rig Veda,—namely, the 12th century before Christ, and if the Persians are philologically right in the rendering of Vistaspa by Gushtaspa, then the great Magian prophet, the protege of Vistaspa, must have been contemporaneous with the age of the Rig Veda.

The mention of the name Ishtaswa in the Rig Veda, not as a king but as a ruler, not Rájá but I'sána, corresponds curiously with the position assigned to

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[24] किमिष्टाश्व इष्टरश्मिरेत ईशानासस्तरुष क्रन्नते वृन्। *Rig. Veda* i. 122. 13.

[25] Norris's Assyrian Dictionary, p. 628.

Vistaspa in the Zend Avesta. He is not described as a king, but a ruler of considerable political influence, such as an Assyrian feudatory might be supposed to be under the auspices of that great empire. If, then, there be no mistake in the identity of that name with Gustaspa or Kustaspa, then the Rig Veda and the Assyrian Inscription just cited, may be said to settle an important historical point on which the learned world was long divided. Speaking of Zoroaster, Dr. Smith says: "The most opposite opinions have been held both by ancient and modern writers respecting the time when he lived. In the Zend Avesta itself, as well as in the writings of the Parsees, Zoroaster is said to have lived in the reign of Vistaspa (as he is called in the Zend Avesta) or Gushtaspa (as the Persians name him), whom most modern writers identify with Darius Hystaspes." Dr. Smith, after examining the evidence on both sides of the question, arrived at the conclusion, that "the Gushtaspa, the contemporary of Zoroaster, was an entirely different person from Darius Hystaspes." The Magian religion, of which he was admittedly the founder, plainly existed before the commencement of the Persian empire.

The mention in the Rig Veda of the Sanscritized name of the prophet's contemporary ruler corroborates Dr. Smith's argument, and the occurrence, in the Cuneiform Inscriptions, of the name of Kustaspa, a chief of Cummukha, in the age of the senior Tiglath-pileser, which was itself contemporaneous with the age of the Rig Veda, may be allowed to settle the time when the Magian prophet lived.

This point becomes still more satisfactory in its result from another point of view. The age of Tiglathpileser is fixed by Professor Rawlinson (*Herod. vol. i.* p. 383) in the 12th century before Christ, and if "Kustaspa" were the Vistaspa of the Zend Avesta, the patron of Zoroaster, and consequently the Ishtaswa of the Rig Veda, then the age of the Rig Veda must also be referred to the 12th century before Christ. Now that is precisely the age assigned to the Rig Veda by scientific calculations. Mr. Bentley had noticed an astronomical conjunction in the Vedic calendar, supposed to have occurred in the 14th century before Christ. The late Archdeacon Pratt had accurately calculated it and found it to be dated B. C. 1181, that is to say during the 12th century before Christ. If therefore Kustaspa paid tribute to Tiglathpileser I, and was the same person as Zoroaster's patron Vistaspa, or Ishtaswa as he is called in the Rig Veda, then not only does the fact settle the question of Zoroaster's age, but it confirms the statement of the Vedic Calendar according to Bentley, and the calculation of Archdeacon Pratt.

The Archdeacon himself thus noticed it in his *Scripture and Science not at variance.* "In the Jyotish, or Vedic calendar, it is stated, that when the Vedas were written, the Winter Solstice was at the beginning of the twenty-third mansion, and the summer solstice in the middle of the Ninth. The Vernal equinox had made, therefore, one quarter of a mansion (or 3° 20′, which is equivalent to 240 years) more regression upon the ecliptic than at the epoch above

found. This will make the date of the Vedas B. C. 1181, or the 12th century before Christ."[26]

We shall now advert to another example indicating the light which the Rig Veda itself receives from without, and which it is capable of reflecting back on questions, foreign to this country, which the learning of the outer world may have left undecided. One such question is thus stated by Professor Rawlinson: "It only remains to notice the name of Σάνδης which is applied by Agathias to the Assyrian Hercules, [the good *Nin* or *Bar*] on the authority of Berosus. This name has been much canvassed by classical and Oriental scholars, but without any definite results. It may be interesting, then, to add that *Bar* is explained in one of the Babylonian vocabularies by *Zindu*, as if the one name meant "the binder with chains," and the other, "the binder to the yoke," and both being sufficiently applicable to the god in question, either as Hercules or as the Man-Bull."[27]

It is a curious fact that three names have from time immemorial been popularly held in India as names of the *Asura-guru*, viz. Sukra, Sanda, and Marka. The second is the name on which scholars of the West have been desiring further light, and that name is thus mentioned in the Rig Veda:

"Do thou, O Saraswati, save us. Joined with the Maruts, boldly overthrow the enemy. Indra has

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[26] Pratt's *Scripture and Science not at Variance*, p. 153.

[27] Rawlinson's Herodotus, vol. i. p. 514.

killed that daring powerful [Asura] hero, the very chief of the disciples of Sanda."[28]

This verse not only confirms the name applied by Berosus and Agathias to the "Assyrian Hercules," but also sustains the idea of the "man-bull,"—for "Sanda" means a *bull*. The "Asuras" are clearly identified with the *Assyrians*, whose *guru* or *god* is thus proved to have been *Sanda*, alias *Hercules*, *Nin*, or *Bar*.

It is one of the most satisfactory results of modern Research that the literary monuments of different nations are found to throw light on one another's records. Here we have Assyrian records assisting in the interpretation of the Rig Veda, and the Rig Veda confirming Assyrian traditions collected by Berosus.

Another instance of the good offices exchanged between the Rig Veda and the Assyrian Inscriptions is in the story of the Asura Sambara. Indra is said to have fought and conquered him, and by the sack of his capital to have acquired the surname of Purandar. Sambara is constantly mentioned in the Rig Veda, but without any clue to his identification. In one

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[28] सदृक्षति लभस्माँ अविड्ढि मरुत्वतो वृषभो जेषि शत्रून्।
त्वं विच्छर्धन्तं तविषीयमाणमिन्द्रो हंसि वृषभं शण्डिकानां॥ R. V. ii. 30, 8.

* Sáyana interprets "Sandikánám" शण्ड वंश्यानां *of the race of Sanda*, but "Sandika" would more properly stand for a follower or disciple of Sanda, just as Platonic would mean a follower, rather than a descendant, of Plato.

[29] उत दासं कौलितरं बृहतः पर्वतादधि। अवाहन्निन्द्र शंबरं।
"Then O Indra thou didst hurl headlong from a large mountain Sambara, the destructive son of Kulitara."

hymn, however, (iv. 30,14)[29] he is distinguished by the patronymic Kaulitara, or the son of Kulitara. But this only raised our curiosity, and then *tantalized* us by making our *darkness visible*. We have again had recourse to the Cuneiform Inscriptions. We find there a "Kiliteru son of Kaliteru," in the reign of Tiglathpileser I, in the 12th century. We may venture to say that Sambara, from his patronymic, was, if not identical with one or other of the characters there named, at least a connexion of one or of both, and, being thus a contemporary of Tiglath-pileser I, proves a synchronism between his reign and the composition of the Vedas, which must be historically of great value.

Another curious allusion in the Rig Veda, to Asiatic events, outside the boundaries of India, is in the story of the capture and recovery of Brihaspati's cattle. References to it are found in all mandalas of the Rig Veda. The story itself, as gleaned from the numerous hymns, which it pervades, is thus epitomized by Sáyana, as a preamble to x. 108. "The Panis, Asura officers of the Asura Vala, had stolen certain cows belonging to Brihaspati, the spiritual preceptor of Indra, and secreted them in a cavern. Indra, moved by Brihaspati, deputed the divine bitch, Saramá, to track the cows. She having crossed a great river reached the capital or palace of Vala, and saw the cows secured in a secret recess. Then the Panis, having heard of the dog's approach, entered into a conference with her in order to gain her, over." The conference or dialogue is given in detail in the Hymn.

The "divine bitch" may have stood for some sagacious detective such as the king of Ithaca was, whose track after the cattle, slaughtered by Ajax, was, by Sophocles, compared with that of a Spartan bitch.[30] Or it may have been intended, like hounds of fox-hunters, to be the advanced guard of others in pursuit after the stolen cattle. But whether the narrative be historical or mythical, the ideas contained in it bear valuable testimony on the range and direction of the travels of the Arians in their migratory movement, from their original home, before they reached India.

There cannot be much difficulty in identifying the capital of the Asura Vala, elsewhere called a "lofty" fortress, and reached after crossing a great river. The Assyrian Inscriptions tell us of the lofty fortress [illegible]f Bel[31] on the bank of the great river Euphrates. [illegible]lassical legends inform us also of a Phineus, the son [illegible]f Belus, with whom the Asura Panis of the Rig Veda [illegible]ay be easily compared. We find also that Belus or [illegible]el was a representative ruler, all succeeding kings [illegible]f Babylon being called after him. Phineus was likewise a character of sufficient importance to be-[illegible]ueath a patronymic (Phineides) by which his de-

[30] ..... εὖ δέ σ' εκφέρει
κυνὸς Λακαίνης ὥς τις εὔρινος βάσις.

[31] "In his palace which is Babylon joyfully I passed." Norris's [illegible]ssyrian Dict., p. 409. "The walls of the fortress of Babel, its de-[illegible] of war, I raised." *Ibid*, p. 500. "To Babylon the fortress of [illegible] p. 642. "The house of Birbir, the lofty citadel of [illegible] pp. 31, 119.

scendants were distinguished in after ages. The Panayas of the Rig Veda, the plural of Panis, correspond therefore to the patronymic Phineides. The Assyrian habit of carrying off sheep and cattle appears also from the Cuneiform inscriptions. Many kings and chiefs, themselves, boastfully recorded their predatory outrages by means of the sculptor's iron pen. Thus: "chief bow-men, assistants, drivers of four-wheeled chariots, common bow-men, headmen, cattle and sheep with conductors many, I carried off to Assyria."[32] Again, "sheep, which not numbered, from among them I carried off."[33] "Goats and young, their property, not to be counted, I carried off."[34] "Sheep many, plunder much, I plundered."[35] Once more; "horses, camels, bullocks, which at the approach of battle, had fled; my hands captured." "With 120 heads of cattle and sheep (which) he brought I received."[36]

The coincidences between the characters of the Rig Veda, and those of the Assyrian inscriptions, are so numerous that it is impossible to mention many of them in a short Essay like this. We shall content ourselves with noticing a few among those which, according to Hymn vii. 18, were concerned in Indra's conflict with Vritra. Many places, peoples, and individuals are there named of whom Indian tradition itself knows

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[32] *Norris's Assyr. Dict.*, p. 695.
[33] *Ibid*, p. 190.
[34] *Ibid*, p. 191.
[35] *Ibid*, p. 278.
[36] *Ibid*, pp. 269, 38.

scarcely anything. The "A'navas," or followers of Anu, and the "Ajása," or the people of Aja, enter appearance in that Hymn, but it is the Assyrian Inscriptions which help us to find out the address of their principals, Anu and Aza. The former, as a deified prince, the first member of the Assyrian Triad, is constantly mentioned in the Inscriptions,[37] and the latter appears as a son of Sanzu, king of Manna.[38] The Hymn also mentions a Turvasa, a Devaka, and a Kavasha among several other kings and princes. The Inscriptions assist us in forming some idea of their whereabouts. The indisputable names of Anu and Aza raise a presumption that all the comrades of their followers must belong to places attached to the Assyrian empire. And therefore Turvasa may be easily identified with Tubusa, king of Nirdun, and Kavasha and Devaka referred to Kabsu and Dabigu, the former being a city on the mountains above Nipar, and the latter a frontier town of Syria.[39]

The reader may be surprised at the Rig Veda descanting on Indo-Arian relations with places so remote as Syria. But Vritra, like Vistaspa, was himself an Assyrian character. Indra's exploits against him are recorded in the Zend Avesta, and the victor

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[37] "Anu king of the great divine chiefs and Anunnaki." *Ibid*, p. 471. Rawlinson's Herod. vol. i, p. 485.

[38] Talbot's contributions, &c. Journal Royal Asiatic Society, 867, p. 57.

[39] Norris's Assyrian Dictionary, pp. 527, 650, 692.

loaded with praises under the title of "Verethraghna."[30] Vritra is described in the Veda as a monster, a "destructive snake," (*dâsa, ahi*), and that is the character assigned him also in the Avesta, (*the snake Daháka*). He is represented there as meditating the destruction of "the seven Kareshvares," which meant the whole of Ariana. It was in Bawri (Babylon) that he formed his plot. It was there that he asked of "Ardviçura" a boon for the success of his enterprise.[31] Ardviçura refused his request, but he nevertheless persevered in his wicked designs which ended in his own ruin. If then an encounter took place within Assyrian domains, there could be nothing strange in a Syrian chief joining in it. If such an encounter really took place, it was perhaps a death struggle between the Semitics and Arians. Semitic chiefs from remote corners would naturally come to take part in it. No wonder, then that Indra's success should be triumphantly sung both in the Iranian and Indo-Arian Scriptures. But whether the story of Vritra be altogether a fiction, or partly true

[30] The whole of the Bahram Yaht is devoted to the laudation of "Verethraghna." Bleeck's Avesta, iii. pp. 103—110.

[31] "Ardvi-çura, the spotless, (comes) from the Creator Mazda, fair are her arms, very shining, greater than horses."..." To her offered the snake Daháka with three jaws, in the region of Bawri, a hundred male horses, a thousand cows, ten thousand cattle. Then prayed he her for this favour: Grant me, O good, most profitable Ardvi-çura, spotless, that I may make the seven Kareshvares empty of men.

Ardvi-çura, the spotless, did not grant him this favour." Bleeck iii. pp. 32, 34.

and partly mythical, *the very conception* of it, with names of places and persons verified by the Assyrian Inscriptions, shows that the authors of the Rig Veda were familiar with Assyria and its neighbourhood.

But we need not enlarge on this point. The object of this Essay is not to give anything like an exhaustive dissertation on the relation before the Rig Veda and the Assyrian Inscriptions, but, by a few suggestive hints, to stimulate curiosity, and direct attention to a hitherto unoccupied field of study, promising most interesting and satisfactory results, which does not seem to have as yet attracted the notice of Vedic scholars.

The study of the Vedas is generally shunned from a sense of the difficulties involved in the task. But the difficulties are generally very much exaggerated. The path may be rugged, but there is no lion in the way. It only requires resolution, and a fair amount of industry. There are grammatical forms and expressions which are archaic, but which a single sentence of Sáyana often exhibits in a moment to be so simple, that the student laughs at himself for failing to have solved the riddle from his own resources. And the unravelling of one enigma itself suggests the solution of dozens of others, and the student soon finds his recourse to the Commentator to be desirable more for confirmation of his own construction, and the satisfaction of his own mind, than for actual instruction.

In the interpretation of the Vedas, the safest course is to follow our own indigenous commentators and scholiasts, with two broad exceptions. These are (1)

where outlandish allusions are found on which they can give no information, and (2) where, on any philological considerations, which were unknown in the days of our indigenous commentators, there be undoubted reasons for differing from them. In all matters of mere guess work or conjecture, on local subjects, our own commentators are more likely to be right than foreigners. In descriptions of natural scenery, such as a sunrise or a sunset, is it possible that those who have never seen such sights in India, and are not personally familiar with physical phenomena, within, or near to the tropics, should luckily hit the Vedic meaning faster or better than India's own sons?

The controversy on the amount of authority or deference due to Sáyana, Yaska, and similar native guides, has been entirely speculative. I doubt whether a single fact of historical or scientific value has ever been adduced, as evidence against their interpretation by those who have simply been impugning or questioning their authority on mere theoretic grounds. No one, on the other side, could have been so foolish as to invest them with *infallibility*, an attribute that never falls to any man's lot. And every judicious scholar must candidly acknowledge their ignorance, on the one hand, of the pre-emigration adventures of our Arian ancestors, and their singular advantages, on the other hand, for the right understanding of all *loca* allusions contained in the Vedas.

We shall now give a few rules of construction which may be useful for beginners:—

1. The instrumental plural of nouns ending in अ is often found with a final भिः thus पूर्वेभिः for पूर्वैः

2. The terminations proper for the accusative plural, especially in the neuter, are often omitted, as विश्वा दुरिता for विश्वानि दुरितानि, विश्वानि पौंस्या p.19. for विश्वानि पौंस्यानि। ऋचा for ऋचान् 8. 2, p. 27.

3. Duals optionally end in आ instead of औ as दक्षा for दक्षौ, p. 9.

4. Vowels are optionally lengthened in the Sanhita text, especially in the following words which Panini has thus grouped together: ऋचि तु नु घ मक्षु तङ कु च उरुष्याणां.

5. Nouns with the similitude affix वत्, which are indeclinable now-a-days, are declined in the Veda, as मावते dat. sing. of मावत्, 8. 9, p. 29.

6. The negative particle न is used as a particle of similitude according to the following rule given by Sáyana: नेति शब्दो लोके प्रतिषेधार्थ एव, स्वाध्याये तु प्रतिषेधार्थ उपमानार्थश्चेति द्विविधः येन पदेनान्वीयते तस्मात् पूर्वं प्रयुज्यमानः प्रतिषेधार्थः, उपरिष्टात् प्रयुज्यमानः उपमानार्थः।

7. There is often a sort of double inflection especially in the Nom. pl. as देवासः for देवाः यूतासः for यूताः p. 9. Panini gives the following rule on it (7-1-50): आज्जसेरसुक्.

8. A final sibilant of one word will often in the Sanhita affect a dental initial of a quite separate word, next to it, as विदुष्टे for विदुः ते, 11. 6, p. 41.

9. In verbs, the modern rule by which गम, या, &c. are treated as defective verbs borrowing their present and three other tenses from गच्छ पिब, &c. is held op- the Veda: as आगहि for आगच्छ, p. 67.

10. The modern present indicative termination 2nd sing. सि often stands for the Imperative in the Veda, the verb itself being treated as of the 2nd conjugation, as यच्छि for यज, 9. 1, p. 46.

11. The following verbs, as grouped by Panini, have optionally the Imperative in धि which is often lengthened in the Sanhita: श्रु शृणु पॄ कॄ छ्त्र्यब्लूञ्दक्षि P. 6-4-102.

12. The augment is often omitted optionally in the Imperfect and Aorist (लङ and लुङ) even in the absence of the prohibitive particle मा P. 6-4-75 बहुलं छंदस्यमाङ्योगेपि

13. Verbs often obtain the sense of the affix अनीय or तव्य by the addition of अत to the root, subject to Guna: as दर्शत = दर्शनीय, p. 4.

14. The 2nd plural Imperative often has for its termination तप, तनप, तन, थन, P. 7-1-45.

15. The Infinitive can have numerous terminations, optionally, as Panini has shown by the following sutra, 3-4-9, तुमर्थे सेसेनसेऽसेन्क्सेकसेनध्यैअध्यैन्कध्यैकध्यैन्ध्यै-ध्यैन् तवैतवेङ्तवेनः।

16. A few instances are here given of nouns and verbs being used in the following pages *anomalously* as a modern grammarian would say: वक्षः for वक्षनि, 27. 5, वचः for वचसा, 26. 2, त्वे for त्वयि, 26. 6, कयस्य for कस्य, 27. 8, अकर् for अकार्षीत्, 24. 8, विभ्युषः for विभीवांसः that is to say the accusative plural form for the nominative, 11. 5, p. 40, आहणोः for आहणोत् 30. 14, अक्षे for अक्षासु 30. 22, कर्त्वं for कर्तव्यं, आभुवत् for आभूत्, assuming that it was intended for the Aorist in the optative sense.

17. Nouns in मतु is often used in the vocative with a final वः as हरिवः for हरिमन्, अग्निवः for अग्निमन्.

With reference to the nomenclature of moods and tenses I may as well say that the *Imperfect* stands for लङ (the घी of Vopadeva), the *Perfect* for लिट (the ठी of Vp.) the Aorist for लुङ (टी Vp.) the Imperative (contracted *Imp.*) for लोट (गी Vp.) the Optative for लिङ (Vp. खी) the Benedictive for आशीर्लिङ (Vp. छी) the Conditional लृङ (Vp. धी).

The 1*st person* means Panini's उत्तम पुरुष, the 2*nd person* मध्यम पुरुष and the 3*rd person* प्रथम पुरुष. "Conjugation" stands for गण in the sense of भ्वादि, अदादि, &c. *Common form* for परस्मैपदं Proper form for आत्मनेपदं. Augment for the अ prefixed to the Impf., Aor., and Conditional.

I have followed Rosen's example in dispensing with the accent marks. They would serve only to discourage beginners by puzzling them, but I have generally preserved the division of prepositions and words after Professor Max Müller's Sanhita text.

It remains only to add that a considerable portion of the preceding Essay has been borrowed from the 2nd Chapter of another work of the Author called "The Arian Witness," now in the Press, and about to be published.

K. M. B.

Ballygunge, September 1*st*, 1875.

IG VEDA SANHITA.

ASTAKA I.

SEC. 1.

१ अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजं ।
होतारं रत्नधातमं ॥

२ अग्निः पूर्वेभि र्ऋषिभिरीड्यो नूतनैरुतः ।
स देवाँ एह वक्षति ॥

NOTES.

Verse 1.—ईळे for ईडे 2nd conj. pres. 1st sing. Atman. ईळे ईडिषे डाक्षे । ळ frequently stands for ड. I *praise* or extol Agni. Comp. ईड with Gr. ἀείδω or ᾄδω and Heb. הודה पुरोहितं यज्ञस्य the *foremost minister of Sacrifice.* Sáyana says यज्ञस्य पुरोहितं । देवं *illustrious* दानादिगुणयुक्तं Sáyana. होतारं ऋत्विजं the *annunciating* or invoking priest देवानां यज्ञेषु होढनामक ऋत्विगग्निरेव *Sáyana.* रत्नधातमं *abundant holder of wealth* यागफलरूपाणां रत्नानामतिशयेन धारयितारं पोषयितारं वा *Sáyana.* तम expresses the idea of *abundance,* hence रत्नधा-तमं ।

Verse 2.—पूर्वेभिः—ईड्यः Agni was *the object of laudation with former* Rishis, ईड with affix यत् passive, *to be lauded* or laudandus. The word is the same as in Raghuvansa, V. 34. पूर्वेभिः the instrumental plural often occurs in this way in the Vedas instead of the modern पूर्वैः । नूतनैः उत and is so with the moderns too देवाँ एह वक्षति *May he conduct the gods here* देवाँ *vedic* for देवान् । आ + इह = एह, आवक्षति

३ अग्निना रयिमश्नवत् पोषमेव दिवे दिवे।
यशसं वीरवत्तमं॥
४ अग्ने यं यज्ञमध्वरं विश्वतः परिभूरसि।
स इद्देवेषु गच्छति॥

for आवक्ष्यति Future of वह used in the Imperative sense. Comp. वह with *Lat.* Veho, vexi. The Vedic वक्षति compares still more strikingly than the modern form in (स्य) with the general Greek rule of adding a sibilant to the root in the Future. The use of the Future in the Imperative sense is often found in other cognate languages and is very frequent in Hebrew. It is also similarly used in [illegible] with "shall."

Verse 3.—अग्निना *By means of Agni* रयिं अश्नवत् the sacrific[illegible]ect यजमानः being understood according to Sáyana) *obtai[illegible] wealth*, अश्नवत्, प्राप्नोति *Sáyana.* अश्नवत् is Vedic for pres. 3rd. sing. अश्न अश्नुते and (Vedic) अश्नोति। रयिं is a synonym for धनं *Sáyana.* दि[illegible] दिवे पोषं एव *increasing* or augmenting *day by day by care* प्रतिदिन[illegible] पुष्यमाणतया वर्द्धमानं *Sáyana.* यशसं (यशोयुक्तं *Sáyana*) *endowed with glory* वीरवत्तमं *largely supplied with able-bodied* men. Compare वीर with Lat. *vir* and Gr. ἥρως. These several adjectives refer to रयिं, Sáyana says सति हि धने पुरुषाः सम्पद्यन्ते।

Verse 4.—अग्ने *O Agni* यं यज्ञं अध्वरं *that unobstructed sacrifice* अध्वरं *without* ध्वर, which is from ध्वृ to bend, to deflect, hence to obstruct the natural progress of a thing. विश्वतः परिभूः असि *which thou hast obtained on all sides* परितः प्राप्नवानसि *Sáyana.* स इत् *that itself* इत् may be considered the root of इदम् and is equivalent to the Latin "id" and the English "it" देवेषु गच्छति *goes* up *for* the gratification of *the gods.*

५ अग्निर्होता कविक्रतुः सत्यश्चित्रश्रवस्तमः ।
देवो देवेभिरा गमत् ॥

६ यदङ्ग दाशुषे त्वमग्ने भद्रं करिष्यसि ।
तवेत्तत्सत्यमंगिरः ॥

७ उप त्वाग्ने दिवेदिवे दोषावस्तर्धिया वयं ।
नमो भरंत एमसि ॥

Verse 5.—अग्निः होता *Agni the accomplisher of the burnt-offering* क्रतुः *the performer of ceremonies* सत्यः the *veracious* चित्रश्रवस्तमः *exceeding various in renown* श्रयते इति श्रवः कीर्तिः *sáyana.* तम expresses intensity देवः देवेभिः आगमत *May he a god come with the gods* आगमत् or आगच्छतु । देवेभिः for देवैः ।

Verse 6.—अङ्ग अग्ने *O Agni* अङ्गेत्यभिमुखीकरणार्थः *Sáyana.* अंगेत्या-मंत्रणे हं हो भो भो इति च कथ्यते *-Haláyudha.* यद् भद्रं त्वं करिष्यसि *the good which thou wilt do,* the benefit which thou wilt confer दाशुषे *on the supplier of the oblation.* Dative sing. perf. part. or क्वसु of दाश् to give दाश्वान् being the Nom. तव इत् अङ्गिरः *that is thine O Angiras* तत्सत्यं *this is true* or indisputable.

Verse 7.—उप त्वा *unto thee* दिवे दिवे *day by day* दोषा वस्तः *night and day* दोषाशब्द रात्रिवाची, वस्त इत्यहर्वाची *Sáyana.* Compare दोषा with Persian دوش एमसि do we come आ + इमसि for इमः The 1st plural in the Vedas often has a final इ Panini 7-1.46 इदन्तो मसि । धिया नमः भरन्तः *making obeisance with the mind,* pres. part. Nom. plural comp. with *Lat.* ferentes.

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८ राजंतमध्वराणां गोपामृतस्य दीदिविं।
वर्द्धमानं स्वे दमे॥

९ स नः पितेव सूनवेऽग्ने सूपायनो भव।
सचस्वा नः स्वस्तये॥

HYMN II. (*a.*)

१ वायवा याहि दर्शतेमे सोमा अरंकृताः।
तेषां पाहि श्रुधी हवं॥

Verse 8.—राजन्तं *Brilliant*, pres. part. acc. sing. of राज। अध्वराणां गोपां *the protector of sacrifices* गोपां रक्षकं *Sáyana.* ऋतस्य दीदिवं *the constant illuminator of the reality* or inevitable efficacy of Sacrifice वर्द्धमानं स्वे दमे increasing in thine own house, यज्ञशालायां Sacrificial chamber, *Sáyana.* Probably corresponding to the Parsee "Atish Khana." All these accusatives refer to त्वा *thee* of the preceding verse. Comp. दम with Gr. δωμα, Lat. domus, and English dome. दम is now obsolete in the sense of a house. The primitive affinity is the more striking for that.

Verse 9.—अग्ने O *Agni* स नः सु उपायनः भव *do thou thyself become easily accessible to us* पिता इव सूनवे *as a father* to his *son* सचस्वा नः स्वस्तये *be with us for our welfare* Imp. 2nd sing. of सच सचने। The lengthening of the final अ in सचस्वा is according to Panini 6.3.135 ह्यचोऽतस्तिङः This rule will account for numerous instances of the same kind in the mantras.

II. (*a.*)

Verse a. 1.—वायो दर्शत O *Vayu worthy of sight* दर्शत=दर्शनीय *Sáyana*, from दृश with suffix अतच् Unadi 3. 110. आ याहि Come. इमे

२ वाय उक्थेभिर्जरंते त्वामच्छा जरितारः। सुतसोमा अहर्विदः॥

सोमाः अरङ्कृताः *these Soma* liquors *are consecrated* अरङ्कृताः for अलङ्कृताः the use of र for ल being optional, Unadi 1, 3. तेषां पाहि *drink of them* शृधी हवं *hear* our *call.* पाहि for पिब, the peculiar rule to which the verb पा to *drink* is now subject appears not to have been absolutely binding in the Vedic age. शृधी for शृणु is an idiom of the *Zend*, and shows that Sanscrit of yore had much closer resemblance with the Arian cognates than now. शृधी is precisely the Greek κλῦθι—*i. e.* having regard to the interchange of र and ल in Sanscrit, and to the Greek κ often comparing with the Sanscrit श as κύων and श्वन्, δέκα and दश, δάκνω and दनश, κάρα and शिरः Compare पा with πίνω and its conjugational form पिब with Lat. *bibo.*

Verse a. 2.—वायो *O Vayu* त्वां अच्छा *pointing to thee* त्वामभिलक्ष्य [illegible]*yana.* The commentator does not, however, tell us *what part* of [illegible]ech the word is. But in the *Zend* there is a preposition *hach* [illegible]ich with an accusative means "for" or "in favor of" (Haug's [illegible]says, p. 113) अहर्विदः जरितारः the priestly *panegyrists.* (सोतारः [illegible]áyana) versed in the calculation of festive *days,* nom. pl. उक्थेभिः [illegible]रन्ते *with hymns are extolling* thee 3rd. pl. स्तुवन्ति *Sáyana.* सुतसोमाः [illegible]*wing prepared Soma.* In the modern *dhátupáṭha*, there is no [illegible]ot जर but there is ज्व ज्वरे. This sense will not suit the passage [illegible]ere. Sáyana merely says अर्चतिगायतीत्यादिषु अर्चतिकर्मसु धातुषु जरते [illegible]यतीति पठितं। The meaning attached to it is, however, confirmed by [illegible]he *Zend* in which the word appears to have been familiarly known [illegible] the sense of *extolling.* It occurs in a passage cited by the Rev. [illegible]r. Wilson in the Ardebehist Yast of the Avasta. It is *aibi zara-*[illegible]*ira* (अभिजरितारः) in the sense of *extolling.* But what is still more [illegible]markable, we find the very root we are seeking, in the name or [illegible]ther surname, of the great founder of the Magian worship.

३ वायो तव प्रपृंचती धेना जिगाति दाशुषे ।
उरूची सोमपीतये ॥

II. *b.*

१ इन्द्रवायू इमे सुता उप प्रयोभिरा गतं ।
इंदवो वामुशंति हि ॥

२ वायविंद्रश्च चेतथः सुतानां वाजिनीवसू ।
तावा यातमुप द्रवत् ॥

Zoroaster is spelt in the Zend "Zarathustra." Howsoever the whole expression may be construed, the root of the first component will be found to be the स्तृ or जर् we want in the sense of *extolli*... There is also the Sanscrit गृ गृणाति and Gr. γεραίρω.

Verse a. 3.—वायो *O Vayu* तव इषचती धेना *thy genial voice* जि... *comes* 3 sing. Present from गा 3rd. Conj. दाशुषे *to the sacrificer* उ... सोमपीतये it *comes to many priests for the drinking of the Soma* प्रइ... Fem. pres. part. of प्र इच इषणि । उरूची उरून् *many* अन्च to go.

II. *b.*

Verse b. 1.—इन्द्रवायू *O Indra and Vayu*, dual. इमे सुताः the... oblations are prepared. उप प्रयोभि आ गतं *come with food* to be given... us अन्नैरस्मभ्यं दातव्यैः । प्रयस् from प्री प्रीणयन्ति भोक्तॄन् इति प्रयांसि Sáyana. इन्द्... हि वां उशन्ति the Soma liquors desire you two, इन्दवः nom. plural ... इन्दुः *Soma*, उशन्ति 3rd plural present of वश वष्टि 2 conj. Before te... minations incapable of guna, the semivowel व of वश is resolved int... its corresponding vowel उ. Again आगतं for आगच्छतं Imp. 2nd dua...

Verse b. 2.—वायो इन्द्रः च *O Vayu, thou and Indra too*, चेत... सुतानां ye know of the consecrated oblations, pres. 2nd. dual

३ वायविंद्रश्च सुन्वत आ यातमुप निष्कृतं ।
मक्त्वित्था धिया नरा ॥

II. *c.*

१ मित्रं हुवे पूतदक्षं वरुणं च रिशादसं ।
धियं घृताचीं साधन्ता ॥

२ ऋतेन मित्रावरुणावृतावृधावृतस्पृशा ।
क्रतुं बृहंतमाशाथे ॥

चित चेतति । वाजिनीवसू *ye that dwell in oblations fraught with food*, dual. वाजोऽन्नं । तद्यस्यां हविः सन्नावस्ति सा वाजिनी । तस्यां वसतः इति तौ वाजिनीवसू *Sáyana*. तौ उप आयातं come hither, the same you two द्रवत् *quickly*, adv.

Verse b. 3.—वायो इन्द्रः च O Vayu thou and Indra tóo उप आयातं come ye, Imp. 2nd. du. निष्कृतं to the consecration सुन्वतः (pres. part. 3. sin. of सु सुनोति) of the consecrating minister, नरा *du.* O ye virtuous men हे नरौ पुरुषौ यौगपद्येन सामर्थ्येनोपेतौ *Sáyana*, मक्तु इत्था धिया there shall be speed with the ceremony on your coming युवयोरागमनयोश्च सतो एतया अमुना कर्मणा मक्तु त्वरया संस्कारः सम्पद्यते । *Sáyana*. Comp. मक्तु with the Latin mox, and the *Zend* "Moshu" for "soon."

II. *c.*

Verse c. 1.—मित्रं हुवे I *invoke Mitra* हुवे pr. 1st sing. Atm. हे 6-1-34. पूतदक्षं *having pure strength* वरुणं च *And Váruna too* रिशादसं *consumer of foes* अदसं from अद् *to eat* Unadi 4.188 धियं घृताचीं साधन्ता making the ceremony saturated with water, घृतमुदकमञ्चतीति घृताची *Sáyana* Comp. अद् with Gr. ἔδω and Lat. edo.

Verse c. 2.—मित्रावरुणौ O Mitra and Varuna ऋतावृधौ you aug-

३ कवी नो मित्रावरुणा तुविजाता उरुक्षया।
दक्षं दधाते अपसं॥

HYMN III. *a.*

१ अश्विना यज्वरीरिषो द्रवत्पाणी शुभस्पती।
पुरुभुजा चनस्यतं॥

mentors of water ऋतुमित्युदकनाम सत्यं वा यज्ञं वेति यास्कः Sáyana. ऋतस्पृशा agitating the water, both nom. dual, ऋतं दक्षं आशाथे you have expanded the enlarged sacrifice आशाथे for आनशाथे 2 dual perf. of अश् अश्नुते। ऋतेन *with the true* and inevitable *results* thereof.

Verse. c. 3.—कवी मित्रावरुणा *the wise Mitra and Varuna* nom. dual, औ constantly changes into आ। तुविजाता *born for* the benefit of *many*, dual, here औ appears as आ by regular Sandhi, being before a vowel. उरुक्षया *the refuge of many* dual. बहुनिवासौ *Sá*[illegible] क्षय from the root क्षि which in different conjugations has ferent and even opposite meanings, 1st conj. क्षयति means to also to destroy, 6th क्षियति to *inhabit*, 5th and 9th क्षिणोति क्षिणाति to *destroy*. दधाते *uphold*, dual, pres. Atm. of धा। नः अपसं *our strength and work.* अपस् is a synonym of कर्म, resembl *Lat.* opus.

III. *a.*

Verse (*a*) 1.—अश्विना O *ye Aswin twins*, dual द्रवत्पाणी *qui handed*, dual. शुभस्पती *cherishers of auspicious ceremonies*, dual, and some others when governing a genitive has a स inserted fore it in composition, Panini 8-3-53, षष्ठ्याः पतिपुत्रपृष्ठपारपदपयस्पोषे पुरुभुजा, having *broad arms*, dual, चनस्यतं *do ye two desire* Imp. dual from चनस् food, hence nominal verb चनस्यति, to desire as or f food. यज्वरीः इषः *sacrificial food* यज्वरीः from यज, the ordinary wo is यज्वन् of which the न is changed into र Panini 4-1-7.

२ अश्विना पुरुदंससा नरा शवीरया धिया ।
धिष्णा वनतं गिरः ॥
३ दस्रा युवाकवः सुता नासत्या वृक्तबर्हिषः ।
आ यातं रुद्रवर्तनी ॥

III. (*b.*)

१ इंद्रा याहि चित्रभानो सुता इमे त्वायवः ।
अण्वीभिस्तना पूतासः ॥

Verse (a.) 2.—अश्विना *O Aswin Twins* पुरुदंससा *frequent at ceremonies* दंसः according to Sayana is कर्म or ceremony, dual दंससा, the आ in the Veda becoming आ । नरा धिष्णा *ye men of intellect*, both dual, नरा नेतारौ says Sáyana. वनतं गिरः *do ye accept our praise* Imp. 2nd dual शवीरया धिया *with attentive mind*, from शु affix ईरन् ।

Verse (a.) 3.—दस्रा *Ye destroyers* of foes, dual—root दस to afflict, to destroy, Comp. Gr. δαΐζω to rend, to kill, Heb. דָּשָׁה and Arabic داس नासत्या *i. e.*, न असत्यौ dual, *averse from untruth* युवाकवः सुताः the *liquid mixtures are prepared*, nom. pl. युवाकुः from यु to mix. वृक्तबर्हिषः *on well cleansed grass* layers, nom. pl. आयातं *come ye two* रुद्रवर्तनी *ye of terrific paths*, dual.

III. *b.*

Verse b. 1.—इंद्र आयाहि *O Indra come*, चित्रभानो thou *of variegated splendour* इमे तना पूतासः *these ever sacred* liquors पूताः would be the regular plural of पूतः but in the Vedas a sort of double inflection is allowed in nouns ending in अ by the addition of अस technically called असुक् Panini 7-1-50 आज्जसेरसुक् । त्वायवः *desiring thee* त्वामिच्छति इति त्वायति *Sáyana.* त्वाय् nominal verbal to which मि

२ इंद्रा याहि धियेषितो विप्रजूतः सुतावतः।
उप ब्रह्माणि वाघतः॥
३ इंद्रा याहि तूतुजान उप ब्रह्माणि हरिवः।
सुते दधिष्व नश्चनः॥

III. *c.*

१ ओमासश्चर्षणीधृतो विश्वे देवास आ गत।
दाश्वांसो दाशुषः सुतं॥

the Vedas उ is affixed क्वाच्छंदसि Panini 3-2-70. Hence त्वायुः, pl. त्वायवः। सुताः अंगीभिः *are prepared by the fingers of* priests, refers to इमे. Comp. तना with Latin con-tinuo, Eng. continually.

Verse b. 2.—इंद्रा याहि *O Indra, come* धिया इषितः *moved by our devotional minds* इष इच्छति। विप्रजूतः *invoked by the wise* उप ब्रह्माणि *to receive the prayers* वाघतः *of the sacrifice* Gen. sing. सुतावतः *having the prepared soma*, Gen. sing. Final vowel of सुत lengthened by Vedic license.

Verse b. 3.—इंद्रा याहि *O Indra,* come तूतुजानः *making haste* perf. part. or कानच् of तुज, the reduplicated initial syllable lengthened Panini 6-1-9. तुजादीनां दीर्घोऽभ्यासस्य। उप ब्रह्माणि *to receive prayers* हरिवः *O thou rich in horses* for हरिमन् Panini 8-2-15, where this very word हरिवः occurs as an example हे हरिवः। अश्वयुक्तेन्द्र *Sáyana.* सुते दधिष्व नः चनः *in this libation take our offered food,* 2nd sing. Imp. Atm. of धा. Comp. चनः with Latin cœna.

III. *c.*

Verse c. 1.—विश्वे देवासः nom. pl. see III. *b.* 1. *O Viswedevas* ओमासः [अवंतीति ओमासः Sáyana] *our defenders.* Here we have the

२ विश्वे देवासो अप्तुरः सुतमा गंत तूर्णयः ।
उस्रा इव स्वसराणि ॥
३ विश्वे देवासो अस्रिध एहिमायासो अद्रुहः ।
मेधं जुषंत वह्नयः ॥

celebrated word ओम from अव which first becomes ऊ Panini 6-4-20 then after Guna receives the affix मन् Unadi 1-142 and thus assumes the form ओम its nom. pl., as here, is according to Sutra cited in III. *b.* 1. चर्षणीधृतः *upholders of men.* Sáyana merely says चर्षणि is a synonym for मनुष्य. But there must have been either a root like कृष, or a word derived from this very root corresponding to the vernacular *chásá* or tiller of the ground. आगत *come ye* 3rd. pl. Imp. for आगच्छत । दाशुषः सुतं *to the libation of the sacrificer,-i. e.,* its supplier दाश्वांसः nom. pl. *ye* that are *givers* of the fruits of sacrifice, see for its derivation, 1-6 *supra.*

Verse c. 2.—विश्वे देवासः *O Viswedevas* अप्तुरः *givers of seasonable rains* from अप water and तुर to be quick. तूर्णयः *always on the alert* त्वरंतः इति तूर्णयः *Sáyana.* सुतं आगंत *may they come to the libation,* for आगच्छंतु । उस्राः इव स्वसराणि *like the solar rays to* (in) the day सरतीति सरः सूर्य्यः । स्वः सरो येषां तानि स्वसराण्यहानि Sáyana.

Verse c. 3.—विश्वे देवासः *Viswedevas* अस्रिधः *undecaying,* from स्रिध स्रिधति स्रेधति । एहि मायासः *ever vigilant,* all-observant, सर्वतो ज्ञानप्रज्ञाः यद्वा सोचोकमग्निमस्तु प्रविष्टमेहि मा यासीरिति, &c., to whom it may be said, not fruitlessly, "come in—don't go away"—*i. e.,* those who are always present. अद्रुहः *uninjured,* or subjectively as Wilson takes it "without malice," nom. plural. Sáyana says द्रोहरहिताः । वह्नयः *bearing* sacrificial benefactions, from वह and equivalent to वोढारः । मेधं जुषंत *let them regard the sacrificial fat.* Imperf. 3rd pl. As with the augment dropped, because of मा, the verb gets the sense of a

III *d.*

१ पावका नः सरस्वती वाजेभिर्वाजिनीवती।
यज्ञं वष्टु धियावसुः॥
२ चोदयित्री सूनृतानां चेतंती सुमतीनां।
यज्ञं दधे सरस्वती॥
३ महो अर्णः सरस्वती प्र चेतयति केतुना।
धियो विश्वा वि राजति॥

prohibition so in the absence of मा it has the sense of an injunction here, वृद्भ्यः संज्ञाछन्दसोर्बहुलं लुङ्लङ्लिटः। Panini 6-4-75.

III *d.*

Verse d. 1.—पावका सरस्वती *May the purifying goddess Saraswati* नः वाजेभिः यज्ञं वष्टु *desire our sacrifice through the offered food* वाजिनीवती *herself the object of sacrifices fraught with food* धिया वसुः and the source of the *wealth* which proceeds from the *performance of ceremonies.* वष्टु from वश।

Verse d. 2.—सरस्वती चोदयित्री सूनृतानां *Saraswati the exciter of true and agreeable speech* चेतन्ती सुमतीनां the *instructress of the right thinking* यज्ञं दधे has *received the sacrifice.*

Verse d. 3.—महः अर्णः सरस्वती प्रचेतयति The river *Saraswati manifests great waters* महदिति तकारस्य व्यत्ययेन सकार Sáyana. अर्ण from ऋ to go or flow. Comp. with Greek ῥεω ऋतीति अर्णः Sáyana उदके नुट। अर्तेरसुन् स्वाम्यस्य च नुट। Unadi 4-196. केतुना *by means of her rapid flow* कर्मणा प्रवाहरूपेण Sáyana धियः विश्वाः विराजति and *illumines all minds* धियः fem. pl. accus. of धी.

HYMN IV.

१ सुरूपकृत्नुमूतये सुदुघामिव गोदुहे।
जुहूमसि द्यविद्यवि॥

२ उप नः सवना गहि सोमस्य सोमपाः पिब।
गोदा इद्रेवतो मदः॥

३ अथा ते अन्तमानां विद्याम सुमतीनां।
मा नो अति ख्य आ गहि॥

IV.

Verse 1.—जुहूमसि *We invoke* 1st pl. pres. from ह्वेञ। कृणुते लेट 3rd conj. often for 1st P. 2-4-76. Resolution of the semivowel व into उ both in the root and the reduplication अभ्यस्तस्य च (ह्वेञ) बहुलं छंदसि (ह्वेञ) Pan. 6-1-33 and 34, and the final द् according to rule cited in i-7 supra. सुरूपकृत्नु *the performer of goodly acts, i. e.,* Indra, ऊतये *for our protection,* from अव to save. ऊतियूतिजूति Panini 3-3-97 द्यवि द्यवि *day by day* सुदुघां इव गोदुहे *like a good milch-cow to the cow-milker* गोदुहे Dat. sing. of गोधुक्।

Verse 2.—सोमपाः उप नः सवना आगहि O drinker of Soma, (Indra!) *come unto our sacrifices,* Comp. सवन with Heb. זֶבַח though this is restricted to animal sacrifices. आगहि for आगच्छ Imp. 2nd sing. पिब सोमस्य *drink of the Soma* रेवतः मदः *thy hilarity O wealthy one,* gen. sing. of रेवान् wealthy from रयि wealth. The construction is something like "Te Deum laudamus," "we praise thee, O God." गोदाः इत् *is itself a giver of cows.*

Verse 3.—अथा ते अंतमानां सुमतीनां *Among the right thinking* persons *nearest to thee* अंतमानामंतिकतमानामतिशयेन समीपवर्तिनां *Sáyaṇa.*

४ परेहि विग्रमस्तृतमिंद्रं पृच्छा विपश्चितं।
यस्ते सखिभ्य आ वरं॥
५ उत ब्रुवंतु नो निदो निरन्यतश्चिदारत।
दधाना इंद्र इद्दुवः॥

विद्याम *may we recognize thee* Pot. 1st pl. of विद्। मा ख्यः *do not declare* thyself, Aor. 2nd sing. of ख्या, augment omitted because of the prohibitive particle मा। ख्या ख्याति अख्यत्। नः अति for any other party *passing over us* आगहि but *come unto us*, for आगच्छ Imp. 2nd sing. like पाहि for पिब see II. 1. supra.

Verse 4.—परा इहि O Sacrificer, *go unto* विग्रं अस्तृतं इंद्र the *wise and uninjured Indra* 2nd sing. Imp. of इ(ण)। पृच्छ विपश्चितं *inquire about the learned celebrant* (myself) विपश्चितं मेधाविनं होतारं मां पृच्छ *Sáyana*. The subject matter of the inquiry enjoined is elliptical. Sáyana thus supplies असौ होता सम्यक् स्तुतवान् न वा इत्येवं प्रश्नं कुरु "Has this ministrant done his duty of hymning, perfectly or not—ask this very question." The question was to be put to Indra himself. यः ते सखिभ्यः आ वरं *who* (Indra) grants *thy companions the best of boons on all sides*. आ समंतात् Sáyana.

Verse 5.—दधानाः इंद्रे इत् दुवः *Thus performing service to Indra* परिचर्यां दधानाः *Sáyana*. ब्रुवंतु नः *let our* priests *utter* praises स्तुवन्तु *Sáyana*. उत निदः *And as for* you *detractors* निन्दन्ति इति निदः *Sáyana*. निः अन्यतः चित् आरत *begone!* hence *and from elsewhere too* आरत 2nd pl. Aor. (vedic) of ऋ Panini 3-1-55, used in the sense of the Imperative. Panini 3-4-6. अन्यस्मादपि देशान्निरागच्छतेति *Sáyana*. This ode appears to refer to the schism which divided the central Asian Aryans and drove the flower of their race to India.

६ उत नः सुभगाँ अरिर्वोचेयुर्दस्म कृष्टयः।
स्यामेदिंद्रस्य शर्मणि॥

७ एमाशुमाशवेभर यज्ञश्रियं नृमादनं।
पतयन्मंदयत्सखं॥

८ अस्य पीत्वा शतक्रतो घनो वृत्राणामभवः।
प्रावो वाजेषु वाजिनं॥

Verse 6.—दस्म O thou afflicter of foes, from दस see III. *a.* 3. supra. अरिः उत नः सुभगाँ वोचेयुः May even the enemy be compelled to call us blessed, Benedic. 3rd pl. of वच Vedic for उच्यासुः Panini 3-4-108 and by accession of अङ as in Aor. P. 3-1-86. कृष्टयः to say nothing of *men* favourable to us, nom. pl. of कृष्टि from कृष कृषति 6th conj. to plough, tillers of the ground, See III. *c.* 1. supra. स्याम इत् इंद्रस्य शर्मणि May we ever remain under the auspices of Indra.

Verse 7.—आशवे Dat. sing. of आशु To Indra the pervader of all sacrifice आ भर ईं offer this soma, 2nd sing. Imp. of भृ भरति। ईं for इमं, आशुं pervading from अश with affix क्नु Unadi 1-1 यज्ञश्रियं the perfection of sacrifice नृमादनं *exhilarator of men* पतयत् *accomplisher of* ceremonies, पतयत् for पतयन्तं। कर्माणि प्राप्नुवन्तं *Sáyana.* मन्दयत्सखं the *companion* of Indra the *gladdener* of sacrificers.

Verse 8.—शतक्रतो *O Satakratu* अस्य पीत्वा *having drunk of this* अभवः *thou didst become* 2nd sing. Imp. of भू। घनो वृत्राणां *slayer of Vritras i. e.,* of the enemy headed by the Asura named Vritra वृत्रनामक असुरप्रमुखाणां शत्रूणां *Sáyana.* घनः from हन Panini 3-3-77, प्रावः *thou didst defend* 2nd sing. Imperf. of अव। वाजेषु वाजिनं *in war the warrior,* thy adherent, संग्रामवंतं स्वभक्तं *Sáyana.*

९ तं त्वा वाजेषु वाजिनं वाजयामः शतक्रतो।
धनानामिंद्र सातये॥

१० यो रायोऽवनिर्महान्त्सुपारः सुन्वतः सखा।
तस्मा इंद्राय गायत॥

HYMN V.

१ आ त्वेता नि षीदतेंद्रमभि प्र गायत।
सखायः स्तोमवाहसः॥

Verse 9.—शतक्रतो इंद्र O Indra *Satakratu* तं त्वां वाजेषु वाजिनं वाजयामः *we provision thee*, the same heroic *warrior in war*, वाजयामः अन्नवन्तं कुर्मः *Sáyana.* धनानां सातये *for the acquisition of wealth*, Dat. sing. सनि from सन Panini 3-3-97, ऊतियूतिजूतिसातिहेतिकीर्तयश्च॥.

Verse 10.—यः रायः अवनिः *He who is the protector of wealth* रायः gen. sing. of रै: which comp. with Lat. res. महान् सुपारः *the highly accomplished perfecter of good deeds* सुपारः सुष्ठु कर्मणः पूरयिता *Sáyana.* सुन्वतः सखा *the friend of the priest* तस्मा इंद्राय गायत *to the same Indra do ye sing*, 2nd pl. Imp. of गै।

V.

Verse 1.—आ तु आ इता *Come now quickly*, Imp. 2nd pl. of इण्, final vowel lengthened according to Panini 8-3-66, ह्याचोतस्तिङः। निषीदत। *sit down*, Imp. 2nd pl. of सद्। इन्द्रं अभिप्रगायत *sing heartily unto Indra*, Imp. 2nd pl. सखायः स्तोमवाहसः *O friends the bearers of eulogies.*

२ पुरूतमं पुरूणामीशानं वार्याणां ।
इंद्रं सोमे सचा सुते ॥
३ स घा नो योग आ भुवत् स राये स पुरंध्यां ।
गमद् वाजेभिरा स नः ॥
४ यस्य संस्थे न वृण्वते हरी समत्सु शत्रवः ।
तस्मा इंद्राय गायत ॥
५ सुतपाव्ने सुता इमे शुचयो यंति वीतये ।
सोमासो दध्याशिरः ॥

Verse 2.—सचा O friends, do ye all *jointly and severally* sing. सोमे सुते *on the libation of the soma* इन्द्रं पुरूतमं *unto Indra the subduer of many* foes, from तम तान्यति Comp. *τεμνω* and Heb. תָּמַם as in Num. xxxii. 13, Josh. viii. 24, &c., पुरूणां ईशानं वार्याणां *the lord of many acceptable goods.*

Verse 3.—स घा नो योगे आ भुवत् *May the same* Indra *be to us for the attainment of our objects.* घ is a particle of ascertainment. स घ सर्वेंद्रः । नोऽस्माकं योगे पूर्वमप्राप्तस्य पुरुषार्थस्य सम्बन्धे *Sáyana.* भुवत् for भवतु । स राये *may he be* to us *for* the acquisition of *wealth.* स पुरन्ध्यां *may he be* to us *for* the attainment of *much intellectual activity* पूरन्धिः=पुरुधीः *i. e.*, बहुधीः । आ गमत् वाजेभिः स नः *may he come to us with viands* आगमत् for आगच्छतु ।

Verse 4.—यस्य संस्थे हरी *The two horses harnessed to whose chariot* समत्सु शत्रवः न वृण्वते *the enemy cannot face in battle* तस्मै इन्द्राय गायत *to the same Indra do ye sing.*

Verse 5.—इमे सोमासः शुचयः *These pure soma* liquors सुतपाव्न

६ त्वं सुतस्य पीतये सद्यो वृद्धो अजायथाः।
इंद्र ज्यैष्ठ्याय सुक्रतो॥

७ आ त्वा विशंत्वाशवः सोमास इंद्र गिर्वणः।
शं ते संतु प्रचेतसे॥

८ त्वां स्तोमा अवीवृधन्त्वामुक्था शतक्रतो।
त्वां वर्धंतु नो गिरः॥

सुतः *poured for the drinker of the libation* dat. sing. of सुतपावन्। यन्ति पीतये *go for* his *use* दध्याशिरः *seasoned with curds* nom. pl. दधि and आशीर् from शॄ to destroy, i. e. that which destroys the natural defects of *soma* and so *seasons it.*

Verse 6.— इन्द्र सुक्रतो O *Indra auspicious in ceremonies,* त्वं सद्यः वृद्धः अजायथाः *thou at once becamest augmented in energy,* Imperf. 2nd sing. of जन जायते। सुतस्य पीतये *for the drinking of the libation* ज्यैष्ठ्याय *for* obtaining *seniority* among the gods. Always an adult and a drinker.

Verse 7.—त्वा आविशन्तु आशवः सोमासः *May the pervading soma liquors enter thee* इन्द्र गिर्वणः *O Indra,* who art *extolled by hymns* शं ते सन्तु प्रचेतसे *may they be blessed to thy increase in wisdom.* गिर्वणो देवो भवति गीर्भि एनं वनयन्तीति यास्कः। तव प्रचेतसे प्रवृद्धज्ञानाय *Sáyana.*

Verse 8.—त्वां स्तोमाः अवीवृधन् *Thee have chants magnified* Aor. 3rd pl. causal of वृध। त्वां उक्थाः *thee have hymns* magnified शतक्रतो *O thou, frequent in ceremonies,* literally *of hundred* sacrifices or ceremonies. त्वां वर्धन्तु नो गिरः *May our eulogies magnify thee too.*

९ अक्षितोतिः सनेदिमं वाजमिंद्रः सहस्रिणं ।
यस्मिन्विश्वानि पौंस्या ॥

१० मा नो मर्ता अभि द्रुहन्तनूनामिंद्र गिर्वणः ।
ईशानो यवया वधं ॥

HYMN VI.

१ युंजंति ब्रध्नमरुषं चरंतं परि तस्थुषः ।
रोचंते रोचना दिवि ॥

Verse 9.—इन्द्रः अक्षित-ऊतिः सनेत् *May Indra, unfailing in his protection, enjoy* इमं वाजं सहस्रिणं *this thousand* fold *sacrificial food* यस्मिन् विश्वानि पौंस्या *in which abides all masculine vigour.* Sáyana accounts for the want of the neutral plural termination in पौंस्या thus प्रथमाबहुवचनस्य सुपां सुलुगित्यादिना डादेशः । अक्षित from क्षि । अच क्षिधातुरत्नभावितण्यर्थो गृह्यते, तेन सकर्मकत्वात् कर्मणेषा निष्ठा, तनत्राणदर्थ इति निषेधात् दीर्घो निष्ठानत्वञ्च न भविष्यति *Sáyana.*

Verse 10.—इन्द्र गिर्वणः *O Indra!* who art *extolled by hymns* मा नो मर्ताः अभिद्रुहन् तनूनां *let not our opponent mortals injure our bodies* ईशानः यवया वधं *powerful* as thou art, *avert* from us *the slaughter* threatened by the enemy. यवय Imp. 2nd sing: causal of यु (in Vedic writings) to avert. Final vowel lengthened as before.

VI,

Verse 1.—युंजंति परि तस्थुषः People *dwelling around* or surrounding, *join* with him (Indra) ब्रध्नं अरुषं चरंतं *the splendid* sun, *the*

२ युंजंत्यस्य काम्या हरी विपक्षसा रथे ।
शोणा धृष्णू नृवाहसा ॥
३ केतुं कृण्वन्नकेतवे पेशो मर्या अपेशसे ।
समुषद्भिरजायथाः ॥

unharmed Fire,* and the *moving* wind. रोचंते रोचनाः दिवि *the lights shine in the sky*

Verse 2.—युंजंति अस्य काम्या हरी They *harness his two handsome horses* काम्या acc. dual सुपांसु सुलुगिति द्विवचनस्य डादेशः *Sáyana.* विपक्षसा रथे *to the chariot on the two sides* विपक्षसा dual from पक्ष, refers to the *two* horses, पचिवचिभ्यां सुट् च Unadi 4-219. विभिन्ने पक्षसी पार्श्वौ ययोस्तौ *Sáyana.* शोणा धृष्णू नृवाहसा *crimson, high spirited,* and *bearing* heroic *men,* refers to the two horses.

Verse 3.—मर्याः O *mortals* केतुं कृण्वन् अकेतवे The same Indra in the form of the sun *creating sensibility for the insensible* [that is, awaking men from sleep] पेशस् अपेशसे *and form for the formless*

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* Professor Max Muller renders the word अरुष the *sun's courser* and contends that Sáyana, and Wilson after him, are wrong here He also sees in this word, the first germs of the Greek "Eros." We may assent to all this without impugning Sáyana's construction in this passage—the more so, as the 2nd verse shows that *two* horses (not one *i. e.,* Arusha) were harnessed. And it must be remembered that in the earlier Rig Veda, there are many references to the schism between the Iranians (Asuras) and the Brahmins. A great historical truth may be adverted to in this hymn; namely, the *surrounding people* or the Asuras join the Brahminical god Indra ("Verethraghana" of the Zend Avasta) with the Sun, Fire, and Air as objects of worship, whatever the nature of that worship might have been. I only differ from Sáyana on the idea he has engrafted on the text of the inhabitants "of the three words"—an idea which does not seem to have prevailed in the early age of the Rig Veda. But as far as his *grammatical* construction of words and phrases is concerned, it would be dangerous to impugn it without such clear evidence as may sufficiently rebut the antecedent presumption of his accuracy.

४ आदह स्वधामनु पुनर्गर्भत्वमेरिरे।
दधाना नाम यज्ञियं॥
५ वीलु चिदारुजत्नुभिर्गुहा चिदिंद्र वह्निभिः।
अविंद उस्रिया अनु॥
६ देवयंतो यथा मतिमच्छा विदद्वसुं गिरः।
महामनूषत श्रुतं॥

[that is, manifesting the forms which in the dark of the night had got a chaotic appearance] क्षप्वन् present part. from क्षपि क्षपेति। उषद्भिः समजायथाः *has issued with blazing rays* ज्वलद्भिः रश्मिभिः *Sáyana.* अजायथाः for अजायत 3rd. sing. Impf. of जन जायते।

Verse 4.—अधीत् अह *Thence* (thereafter) *verily* स्वधां अनु *after imploration* (so Rosen renders it) पुनर्गर्भत्वं आ ईरिरे the Maruts *again instigated the embryo* of the rain in the clouds दधानाः नाम यज्ञियं *holding* their sacred *sacrificial name* आ ईरिरे 3rd. pl. Perf. of ईर् ईर्ते।

Verse 5.—इंद्र O *Indra* वह्निभिः *with the carriers* (Maruts), from वह with affix निन् Unadi 4-51 वीलु चित् आरुजत्नुभिः capable of *breaking through even strongholds* from रुज with affix कत्नु। अनु अविंदः *thou didst search out and get* गुहा चित् उस्रियाः *the cows abiding even in the cavern*, referring to the rescue of the cows carried off by the Asura Panis and concealed in the cavity of a mountain. उस्रियाः acc. pl. fem. from वस with affix रियक्.

Verse 6.—गिरः The reciters of *hymns* देवयंतः *desiring* after *gods* for themselves (Maruts) देवानात्मन इच्छन्तः (क्विप् from देव) nom. pl. अनूषत sing *praises* 3rd. pl. Aor. Atman of ऊ, the lengthening of उ is Vedic. महां श्रुतं अच्छ *to the great and renowned* band of Maruts, विदद्वसुं *conscious of* their own *wealth* or resources, refers to the band

७ इंद्रेण सं हि दृक्षसे संजग्मानः अबिभ्युषा।
मंदू समानवर्चसा॥
८ अनवद्यैरभिद्युभिर्मखः सहस्वदर्चति।
गणैरिंद्रस्य काम्यैः॥
९ अतः परिज्मन्नागहि दिवो वा रोचनादधि।
समस्मिन्नृंजते गिरः॥

of Maruts, यथा मतिं *as* they do to Indra the *counsellor*. मह्वां for महान्, नकार-तकारयो र्लोपश्छांदसः *Sáyana*. अच्छ as a preposition is connected with verbs signifying *motion* or *utterance* Pan. 1-4-69 अच्छ गत्यर्थवदेषु।

Verse 7.—सं दृक्षसे हि *Mayest thou*, O band of Maruts, *be seen*, from दृश, passive in the Benedictive sense लेट for दृश्येथाः। Panini 3-4-7 लिङर्थे लेट। then a sibilant inserted 3-1-14 सिब्बहुलं लेटि। the Atman. 2nd. sing. termination changed into से 3-4-80 थास से। इंद्रेण संजग्मानः अबिभ्युषा *coming in company with Indra the undaunted* संजग्मानः perf. part. (कानच्) of गम। बिभ्युषा perf. part. (क्वसु) Instrum. sing. of भी। मंदू both of you *being cheerful*, dual, समानवर्चसा and *of equal glory*, dual.

Verse 8.—मखः सहस्वत् अर्चति इंद्रस्य The *sacrifice pays homage to Indra as powerful* गणैः *with the hosts* of Maruts अनवद्यैः *unblemished* अभिद्युभिः *heavenward tending*, instrumental plural अभिगता द्यौर्येषां ते अभिद्यवः *Sáyana*. काम्यैः and *desirable*.

Verse 9.—अतः परिज्मन् आगहि (O host of Maruts) *moving on all sides come* hither *from yonder* परिज्मन् *from* अज with affix मनिन् P. 3-2-75 initial vowel omitted as a Vedic peculiarity. आगहि for आगच्छ। दिवः वा or *from the sky* रोचनात् अधि or *from the luminary* the sun. दीप्यमानादादित्यमंडलाद्वा *Sáyana* अस्मिन् सं नृंजते गिरः *herein* the priest *celebrates* your *eulogies*.

१० इतो वा सातिमीमहे दिवो वा पार्थिवादधि ।
इंद्रं महो वा रजसः ॥

HYMN VII.

१ इंद्रमिन्नाथिनो बृहदिंद्रमर्केभिरर्किणः ।
इंद्रं वाणीरनूषत ॥
२ इंद्र इद्धर्योः सचा संमिश्ल आ वचोयुजा ।
इंद्रो वज्री हिरण्ययः ॥

Verse 10.—सातिं अधीमहे इंद्रं *We invoke Indra for gifts*, present 1st. pl. Atman. of ईङ् । साति from षण to give or acquire as in iv. 9 supra. इतो वा पार्थिवात् *whether from this earthly region* दिवो वा *or from heaven* महो वा रजसः *or from the great sky*. महः for महतः Ablative sing. अस्याकार-तकारयोर्लोपश्छांदसः *Sáyana*.

VII.

Verse 1.—इंद्रं इत् गाथिनः अनूषत *Chanters praise Indra himself*, 3rd. pl. Aor. as in vi. 6. बृहत् *with the Brihat-Sam*. बृहन्नामकेन साम्ना *Sáyana*. Instrumental sing. तृतीयैकवचनस्य सुपांसुलुगितिः लुक् *Sáyana* इंद्रं अर्केभिः अर्किणः *the reciters of Mantras* praise *Indra with Mantras* अर्चन्ति एभिरर्का मंत्राः *Sáyana*, Instrumental pl. Vedic peculiarity. इंद्रं वाणीः the priests of the Yajus praise *Indra with texts* तृतीयार्थे प्रथमा । Nom. pl. Vedic form वा छन्दसि P. 6-1-106.

Verse 2.—इंद्र इत् सचा संमिश्लः *Indra himself is blender of all things* मिश्ल for मिश्र । हर्योः सचा *with his pair of yellows* (*i. e.*, horses) वचोयुजा *harnessed by word* gen. dual षष्ठीद्विवचनस्य सुपांसुलुगित्याकारादेशः

३ इंद्रो दीर्घाय चक्षस आ सूर्यं रोहयद्दिवि।
वि गोभिरद्रिमैरयत्॥
४ इंद्र वाजेषु नोऽव सहस्रप्रधनेषु च।
उग्र उग्राभिरूतिभिः॥
५ इंद्रं वयं महाधन इंद्रमर्भे हवामहे।
युजं वृत्रेषु वज्रिणं॥

Sáyana. The sense of harnessing *by a word* is extended by Kálidasa even to the stopping of a carriage by a word or signal समययंत्रित एवायमास्ते रथः *Sacuntalá.* इंद्रः वज्री हिरण्ययः *Indra the golden holder of the thunderbolt*, the *m* omitted P. 6-4-175.

Verse 3.—इंद्रः दीर्घाय चक्षसे *Indra for the long-extended view* of all animated beings सूर्यं आरोहयत् दिवि *mounted the sun in the firmament*, causal Imperf. of रुह। गोभिः अद्रिं ऐरयत् He, the sun, *with his rays set forth* to view *mountains* and the whole world. सच सूर्यः स्वकीयैरश्मिभिः पर्वतप्रमुखं सर्वं जगत् विशेषेण दर्शनार्थं प्रेरितवान् *Sáyana* ऐरयत् Imperf. causl ईर ईर्ते.

Verse 4.—इंद्र उग्र उग्राभिः ऊतिभिः *O fierce Indra with thy fierce helps* नः अव *defend us* वाजेषु *in battles* सहस्र प्रधनेषु च *and in a thousand engagements* for spoil. उग्र from उच उच्यति affix रन्, ऊतिभिः from अव P. 3-3-97 ऊतियूति &c.

Verse 5.—इंद्रं वयं हवामहे *Indra we invoke*, from ह्वेञ् Atman. 1st. pl. Resolution of the semivowel, Panini 6-1-34, महाधने *for great wealth* इंद्रं अर्भे *Indra* too we invoke for *small* wealth अर्भ from ऋ with affix भन् Unadi 3-152 युजं our *ally*, refers to इंद्रं। सहकारिणं *Sáyana.* वृत्रेषु वज्रिणं *the wielder of the thunderbolt against* our *enemies.* "Vitra," the proper name of a great enemy passed for a vocable signifying a foe.

६ स नो वृषन्नमुं चरुं सत्रादावन्नपा वृधि ।
असमभ्यमप्रतिष्कुतः ॥
७ तुंजे तुंजे य उत्तरे स्तोमा इंद्रस्य वज्रिणः ।
न विंधे अस्य सुष्टुतिं ॥
८ वृषा यूथेव वंसगः कृष्टीरियर्त्योजसा ।
ईशानो अप्रतिष्कुतः ॥

Verse 6.—वृषन् *O showerer* from वृष वर्षति affix कनिन् nom. sing. वृषा as in verse 8 below. सत्रादावन् *O Giver of all* our wished for objects, सत्राशब्दः सत्रार्थः *Sáyana. With, altogether.* दावन् from दा affix वनिप् P. 3-2-74 सः नः असुं चरुं अपवृधि *do thyself open that cloud for us.* चरु from चर Unadi 1-7. वृधि Vedic form 2 sing. Imp. of वृ Panini 6-4-102, प्रवृभ्रुस्तुश्रुदृणुपूर्भ्यश्छन्दसि । These verbs have धि in Vedas Imp. 2 sing. असमभ्यं अप्रतिष्कुतः thou that *never refusest to us* any thing ष्क of कृ with स inserted.

Verse 7.—तुंजे तुंजे *To every other granter* of boons (*i. e.*, every other god) from तुंज तुंजति to give ये उत्तरे स्तोमाः *whatever other eulogies* are addressed इंद्रस्य वज्रिणः they all belong to *Indra the thunderbolt holder* न विन्धे अस्य सुष्टुतिं *I cannot find an eulogy worthy of him* विद्ऌ लाभे 6 conj. Atman. 1st. sing. विन्धे, दकारस्य व्यत्ययेन धकारः *Sáyana*, hence विन्धे ।

Verse 8.—वृषा The *showerer* कृष्टीः इयर्ति ओजसा *receives men with his strength* 3rd. sing. Pres. 3rd. conj. of ऋ । Comp. ओजस् with Heb. עז "oz." यूथा इव वंसगः *as a bull does the herd* यूथ from यु to mix, with affix थ Unadi 2-12 तिथपृष्ठगूथयूथप्रोथाः । वंसगो वननीयगतिर्वृषभः *Sáyana.* ईशानः अप्रतिष्कुतः being *powerful* and refusing nothing. ईशान from ईश ईष्टे pres. part. शानच् । अप्रतिष्कुतः see verse 6.

९ य एकश्चर्षणीनां वसूनामिरज्यति।
इंद्रः पंच क्षितीनां॥
१० इंद्रं वो विश्वतस्परि हवामहे जनेभ्यः।
अस्माकमस्तु केवलः॥

HYMN VIII.

१ एंद्र सानसिं रयिं सजित्वानं सदासहं।
वर्षिष्ठमूतये भर॥

Verse 9.—यः इंद्रः *Which Indra* एकः *alone* or by himself इरज्यति is *ruler* (See Sid. Kaumudi 2 vol. p. 237) चर्षणीनां *of men* वसूनां and of *wealth* पंच क्षितीनां the same Indra is the patron *of the five earthly* regions. चर्षणीनां for "men" is in the sense of *tillers* of the ground. The Unadi Sutra 2-103 refers चर्षणि to कृष with the affix अनि and change of क into च। कृषेरादेश्च चः। चर्षणि जनः।

Verse 10.—इंद्रं वः हवामहे *We invoke Indra for you* (see verse 5) विश्वतः परिजनेभ्यः *who is above all persons* अस्माकं अस्तु केवलः *May he be our peculiar patron.*

VIII.

Verse 1.—(आ इंद्र = एंद्र) इंद्र जनये आभर रयिं *O Indra get us wealth for* our *protection.* सानसिं *enjoyable* or golden सजित्वानं *conferring victory* over all enemies सदासहं *always conquering,* (Treasure being the sinews of war) वर्षिष्ठं *long accumulated* or plentiful. All these accusative adjectives refer to रयिं। सानसि from षण with affix असि and the vocal penultimate lengthened. सनोतेरसि प्रत्यय उपधा दीर्घः। सानसिर्हिरण्यं Unadi 4-107 सजित्वानं समानानरीञ्जेतुं शीलमस्य *Sáyana* from जि affix क्वनिप। सदासहं सर्वदा शत्रूणां अभिभवहेतुं *Sáyana.* वर्षिष्ठं from वृद्ध affix इष्ठन् superlatively, and the base changed into वर्ष Panini 5-4-157 प्रियस्थिरस्फिर &c.,। आभर for आहर.

२ नि येन मुष्टिहत्यया नि वृचा रुणधामहै ।
त्वोतासो न्यर्वता ॥
३ इंद्र त्वोतास आ वयं वज्रं घना ददीमहि ।
जयेम सं युधि स्पृधः ॥
४ वयं शूरेभिरस्तृभिरिंद्र त्वया युजा वयं ।
ससह्याम पृतन्यतः ॥
५ महाँ इंद्रः परश्च नु महित्वमस्तु वज्रिणे ।
द्यौर्न प्रथिना शवः ॥

Verse 2.—नि येन मुष्टिहत्यया *By means of which* wealth *by continual strokes with the fist,* नि for नितरां । वृचा निरुणधामहै *we may repel the enemy,* Atman. 1st. pl. Imp. of रुध रुणद्धि । वृचा Vedic for वृचान् । त्वोतासः = त्वा ऊतासः *being defended by thee* क्त of अव P. 6-4-20 ज्वरत्वरस्रिव्यवि &c., । ऊतासः Nom. pl. like पूतासः iii. *b.* 1. नि अर्वता *may we repel the* enemy *with our horse,* verbal Instr. sing. from अर्व to go.

Verse 3.—इंद्र त्वा ऊतासः O *Indra defended by thee* वयं वज्रं घना आददीमहि *we hold a hard weapon* Pres. 1st. pl. Atman. of दा । जयेम सं युधि स्पृधः by which *we may thoroughly conquer* our *daring* foes acc. pl. of स्पृध । घना adjective acc. sing. vedic for घनं ।

Verse 4.—वयं शूरेभिरस्तृभिः *We with heroic weapon-discharging* soldiers इंद्र त्वया युजा वयं O *Indra we with thee joined* on our side ससह्याम पृतन्यतः *shall withstand the enemy in array.* अस्तृभिः Instrum. pl. of अस्ता अस्तारौ from अस अस्यति । ससह्याम pot. 1st. pl. frequentative (यङन्त) of सह । पृतन्यतः pres. part. accus. pl. of the Denominative (क्विप्) पृतन्यति ।

Verse 5.—महाँ इंद्र *Great is Indra* परश्च नु and *all supreme too.* नुशब्दो अत्र समुच्चयार्थः *Sáyana* महित्वं अस्तु वज्रिणे glory be to the thunder-

६ समोहे वा य आशत नरस्तोकस्य सनितौ ।
विप्रासो वा धियायवः ॥
७ यः कुक्षिः सोमपातमः समुद्र इव पिन्वते ।
उर्वीरापो न काकुदः ॥

bolt holder. दौर्न प्रथिना शवः like the expanse of *the firmament* are *his forces in amplitude.* महाँ for महान् P. 8-3-3 महेरिनण् । महिनं राज्यं Unadi 2-56 । महेर्भावो महित्वं *Sáyana.* दौर्न The negative particle न when placed *before* the word to which it refers signifies negation, but when placed *after* it, signifies similitude. न-शब्दो लोके प्रतिषेधार्थ एव । स्वाध्याये तु प्रतिषेधार्थ उपमानार्थश्च द्विविधः । येन पदेन अन्वीयते तस्मात् पूर्वं प्रयुज्यमानः प्रतिषेधार्थः । उपरिष्टात् प्रयुज्यमान उपमार्थः *Sáyana.* प्रथिना for प्रथिम्ना Instr. sing. प्रथिमा from पृथु with affix इमनिच् P. 5-1-122. शवो बलमिन्द्रस्य सेनारूपं *Sáyana.* Comp. शवः with Heb. צָבָא (tsaba) for a *host.*

Verse 6.—समोहे वा ये नरः आशत *Whether those men who engage in battle* समोह from सम्-आ-ऊह ऊहति । नरः Nom. pl. of नृ । आशत Impf. 3rd. pl. Vedic of अश अश्नुते । तोकस्य सनितौ or *whether it be for the acquisition of children* सनितौ loc. sing. Fem. from षण affix क्तिन् । विप्रासः वा धियायवः *or as wise men desiring to obtain intelligence.* They all obtain their wished for objects—this is to be understood to complete the sentence. विप्रासः nom. pl. as in iii. *b.* 1. p. 9, धियायवः nom. pl. of धियायुः । धिया प्रज्ञा । तामात्मन इच्छति धियायति Denominative (क्विप्) with affix उ P. 3-2-170 like त्रायवः iii. *b.* 1. p. 9. Comp. तोकः with Gr. *τόκος offspring.*

Verse 7.—यः कुक्षिः *That belly* of Indra, सोमपातमः *the abundant drinker* (*i. e.* receiver) *of the soma* liquor. सोमपा-तमः (like रत्नधातमः I. 1.) समुद्रः इव पिन्वते *swells like the sea,* pres. 3rd. sing. of पिवि । उर्वीः आपः न काकुदः *like the plentiful saliva in the mouth* उर्वीः fem. pl.

८ एवा ह्यस्य सूनृता विरप्शी गोमती मही ।
पक्वा शाखा न दाशुषे ॥

९ एवा हि ते विभूतय ऊतय इंद्र मावते ।
सद्यश्चित्संति दाशुषे ॥

१० एवा ह्यस्य काम्या स्तोम उक्थं च शंस्या ।
इंद्राय सोम पीतये ॥

nom. of उरु plentiful. काकुत् tongue—stands here as adjective to आपः the tongue-waters or saliva. Here again न stands as a particle of similitude as in v. 5.

Verse 8.—दाशुषे To the offerer or worshipper Dat. sing. of दाश्वान् see i. 6. p. 3. एवा ह्यस्य सूनृता *his* (Indra's) *words are indeed thus, viz., agreeable and true.* The lengthening of the final vowel in "eva" is Vedic. सूनृता, ऊण परिहाने, सतरामूणयत्यप्रियमिति सूनृत्, सा चासौ ऋता चेति सूनृत *i. e.*, speech from which everything disagreeable has been expurgated. विरप्शी *having* a curious *variety of vocables* from रप to speak, गोमती *having cows* as promised boons, मही for महती great, refers to speech पक्वा शाखा न *like a branch ripe* with fruits. न again in the sense of similitude.

Verse 9.—एवा हि ते विभूतयः इंद्र *thy power O Indra is indeed thus* मावते दाशुषे *to a worshipper like myself* Dat. sing. of मा-वत्। ऊतयः सद्यश्चित् सन्ति *it proves deliverances absolutely and immediately.*

Verse 10.—एवा ह्यस्य सोमः उक्थं च *His* (Indra's) *chants and doxologies are indeed thus* काम्या *they are to be desired* शंस्या they are *to the lauded by the priests* इन्द्राय सोमपीतये *for Indra* the soma drinker. सोमः साम साध्यं सोचं, उक्थं च ऋक् साध्यं शस्त्रं *Sáyana.*

HYMN IX.

१ इंद्रेहि मत्स्यंधसो विश्वेभिः सोमपर्वभिः ।
महाँ अभिष्टिरोजसा ॥

२ एमेनं सृजता सुते मंदिमिंद्राय मंदिने ।
चक्रिं विश्वानि चक्रये ॥

IX.

Verse 1.—इंद्र (आ+इहि) एहि *Come, O Indra* मत्सि *make cheer* for मादयस्व which again is by Sáyana taken in the Imperative sense हृष्टो भव। Again, मत्सि, मदीहर्षग्लेपनयोः लोटः सिप्, सर्वे विधयश्छन्दसि विकल्प्यन्त इति सेर्हिरादेशो न भवति *Sáyana.* अंधसः विश्वेभिः सोमपर्वभिः *with food in the shape of all kinds of the soma juice* अंधसः taken for Instr. pl. from अद् with न inserted and affix असुन्। व्यत्ययेन तृतीयाबहुवचनं कर्त्तव्यं *Sáyana.* सोमपर्वभि, लतारूपं सोमं पृणन्ति पूरयन्तीति सोमपर्वाणः सोमरसाः *Sáyana.* महाँ अभिष्टिः ओजसा Thereby waxing *great in strength* become *the overthrower* of the enemy. बलेन महान् भूत्वा शत्रूणामभिभविता भव। अभिष्टिः अभिगन्ता इष गतौ affix क्तिन् सन्धि भावपरोऽपि भवितारम् लक्षयति *Sáyana.*

Verse 2.—एमेनं (आ ईम् एनं) सृजत Here ईम् is expletive. एनं आसृजत *Present this* soma. सुते *on its being prepared* in the sacrificial vessel इन्द्राय *to Indra* मंदिं मंदिने *the cheering* (juice) *to the cheery* चक्रिं विश्वानि चक्रये *the actuator to the active worker of all* things मंदिं from मदि। इदितो नुम्। चक्रि from कृ with affix किन् the root being reduplicated as in the Perf. Panini 3-2-171 आदृ गम हन जन किकिनौ लिट् च।

३ मत्सा सुशिप्र मंदिभिः स्तोमेभिर्विश्वचर्षणे ।
सचैषु सवनेषा ॥

४ असृग्रमिंद्र ते गिरः प्रति त्वामुदहासत ।
अजोषा वृषभं पतिं ॥

५ सं चोदय चित्रमर्वाग्राध इंद्र वरेण्यं ।
असदित्ते विभु प्रभु ॥

Verse 3.—मत्सा सुशिप्र O Indra *with a beautiful nose! make cheer* मत्स from मद् Imp. 2nd. sing. Atman. without the न । मंदिभिः स्तोमेभिः *with cheering eulogies* विश्वचर्षणे voc. O thou ruler *of all men.* For चर्षणि see vii. 9. p. 26 सचा एषु सवनेषु आ come *with* the gods *to these libations.*

Verse 4.—असृग्रं इंद्र ते गिरः I *composed, O Indra, thy praises* असृग्रं Vedic for असृजं । प्रति त्वां उदहासत *they went up to thee* Aor. 3rd. pl. Atman. of हाङ् to go. वृषभं पतिं to *the showerer of desires and the drinker of the soma,* [or the protector of the sacrificers] refers to त्वां । वृषभं कामानां वर्षितारं । पतिं सोमस्य पातारं यजमानानां पालयितारं वा *Sáyana.* Comp. पति (drinker) with Gr, πότης Latin potor, and in the sense of protector or husband with πόσις. अजोषाः thou *hast accepted* them, Impf. 2nd. sing. of जुष the omission of आ is vedic. आसस्थकारलोपश्छांदसः *Sáyana.*

Verse 5.—इंद्र संचोदय *Send, O Indra* अर्वाक् *into* or before us चित्रं राधः वरेण्यं *various delectable wealth,* राधस् neuter, from राध to *propitiate* with affix असुन् । wealth being the means of a man's being courted by others. असत् इत् ते *it is verily thine own,* असत् from अस to be, vedic लेट । विभु प्रभु *sufficient* and *affluent,* refers to राधः ।

६ अस्मान्त्सु तत्र चोदयेंद्र राये रभस्वतः।
तुविद्युम्न यशस्वतः॥

७ सं गोमदिंद्र वाजवदस्मे पृथु श्रवो बृहत्।
विश्वायुर्धेह्यक्षितं॥

८ अस्मे धेहि श्रवो बृहद्युम्नं सहस्रसातमं।
इंद्र ता रथिनीरिषः॥

Verse 6.—इंद्र तुविद्युम्न O *Indra, lord* of *abundant wealth* तत्र *therein i. e., in that work* सु चोदय *do thou employ* अस्मान् *us* रभस्वतः *expeditious*, acc. pl. यशस्वतः *well reported* acc. pl. The two last accusatives refer to अस्मान्। राये *for* the acquisition of *wealth*, Dat. sing. of रै। तुविद्युम्न तुवि बहु द्युम्नं धनं यस्य।

Verse 7.—इंद्र O *Indra* सं धेहि अस्मे *supply unto us* पृथु श्रवः बृहत् *wealth great and large* गोमत् *having cattle* neut. acc. sing. refers to श्रवः। वाजवत् *comprising food*, acc. sing. refers to श्रवः। विश्वायुः *the source of all life*, also refers to श्रवः। अक्षितं *undecaying*, again refers to श्रवः। अस्मे for अस्मभ्यं। श्रूयत इति श्रवः धनं Sáyana. Perhaps श्रवः for धनं may be referred to the Hebrew "tsabar" to heap up *treasures or grain.* Job. 27, 16, Gen. 41. 35.

Verse 8.—इंद्र अस्मे धेहि श्रवो बृहत् *Grant unto us, O Indra, great renown* द्युम्नं सहस्रसातमं and *wealth abundantly in thousand folds* ताः रथिनीः इषः and *provisions* in chariots श्रूयते इति श्रवः *Sáyana.* सहस्रसातमं सहस्रं सनुते ददाति इति सहस्रसाः षणु दाने *Sáyana* तमप् superlatively. रथा आसां सन्तीति रथिन्यः। इषः अन्नानि *Sáyana*

९ वसोरिंद्रं वसुपतिं गीर्भिर्गृणंत ऋग्मियं ।
होम गंतारमूतये ॥
१० सुते सुते न्योकसे बृहद्बृहत एदरिः ।
इंद्राय शूषमर्चति ॥

Verse 9.—वसोः ऊतये *for the protection of our wealth* गीर्भिः गृणन्तः *while lauding him with eulogies* pres. part. of गॄ गृणाति । होम *we invoke* इंद्रं वसुपतिं *Indra, the lord of wealth* ऋग्मियं *fond of Hymns* गंतारं *accustomed to resort* to sacrificial grounds. होम Vedic 1st. pl. Atman. of ह्वेञ । लट्, तस्य आत्मनिपदेऽपि व्यत्ययेन मिप् इकारस्य व्यत्ययेनाकार अपो बहुलं छंदसीति लुक् बहुलं छंदसीति ङः सम्प्रसारणं परपूर्वत्वं गुणः । ऋग्मियं ऋचो मिमीते ऋग्मी of which the acc. is ऋग्मियं.

Verse 10.—सुते सुते On the soma being *poured and poured* इंद्राय न्योकसे बृहते *to the great Indra, of a fixed habitation* एदरिः (आ इत् अरिः) every *sacrificer* बृहत् शूषं अर्चति *lauds* his *vast power*. न्योकसे (नि ओकसे) Dat. sing. नियतमोको यस्य तस्मै *Sáyana* ओकस् habitation, Comp. Gr. οικος. एदरिः आ and इत् are expletives आकारइकारौ शब्दस्य पादपूरणौ यद्वा आभिमुख्यवचने आकारः Sáyana. अरिः यजमानः from ऋ with affix इ् It is a strange word for a priest or sacrificer, and now obsolete in that sense. May it not be compared with Heb. אֲרִי "Ari" which though meaning a lion, is used in the sense of an *altar* in Isaiah xxix. 1, 2, and Ezekiel xliii. 15, 16, शूषं अष्टाविंशतिसंख्यकेषु बलनामसु शूषं सहः यच्च इति पठितं says Sáyana, who gives no derivation. The word is now obsolete in that sense and may be compared with Heb. סוּס "sus" *a horse* which is frequently used in the sense of force or strength Ps. xx. 7; xxiii. 16; cxlvii. 10, and the *horse* like the *chariot* is a recognized बल in Indian strategy.

HYMN X.

१ गायंति त्वा गायत्रिणोऽर्चंत्यर्कमर्किणः।
ब्रह्माणस्त्वा शतक्रत उद्वंशमिव येमिरे॥
२ यत्सानोः सानुमारुहद्भूर्यस्पष्ट कर्त्वं।
तदिंद्रो अर्थं चेतति यूथेन वृष्णिरेजति॥

X.

Verse 1.—गायंति त्वा गायत्रिणः *The singers sing unto thee* अर्चंति अर्कं अर्किणः *the hymners hymn the hymn-worthy* अर्कं अर्चनीयं *Sáyana.* ब्रह्माणः त्वा उत् येमिरे *the Brahmanas extol thee* शतक्रतो *O Satakratu* वंशं इव *as dancers set up the Bamboo pole* or *as* men of good manners elevate their *race.* येमिरे Atman. Perf. 3rd. pl. of यम। वंश means a Bamboo and also one's race. Hence the passage may be taken in two ways, वंशमिव यथा वंशाग्रे नृत्यन्तः श्लिष्यन्तः प्रौढं वंशमुन्नतं कुर्वन्ति, यथा वा सन्मार्गवर्त्तिनः स्वकीयं कुलं उन्नतं कुर्वन्ति तद्वत्।

Verse 2.—यत् सानोः सानुं आरुहत् *When the sacrificer ascended from peak to peak* for obtaining Soma creepers आरुहत् Vedic optional for आरुहत् from रुह Panini 3-1-59 छन्दसि परेऽपि। भूरि अस्पष्ट कर्त्वं and *commenced* his *arduous work* कर्त्वं कर्म सोमयागरूपं अस्पष्ट स्पृष्टवान् उपक्रान्तवान् इत्यर्थः *Sáyana.* इत् इंद्रः अर्थं चेतति *then Indra understands the* sacrificer's *object* or desideratum, यूथेन वृष्णिः एजति and *the showerer sets himself in motion with his band* of Maruts कामानां वर्षिता सन् यूथेन मरुद्गणेन सह एजति कम्पते स्वस्थानाद्यज्ञभूमिमागन्तुमुद्युक्तः इत्यर्थः *Sáyana.* अस्पष्ट Impf. Atman. 3rd. sing. of स्पश् to touch, to take up. एजति pres. 3rd. sing. from एजृ कम्पने।

३ युक्ता हि केशिना हरी वृषणा कक्ष्यप्रा ।
अथा न इंद्र सोमपा गिरामुपश्रुतिं चर ॥
४ एहि स्तोमाँ अभिस्वराभि गृणीह्या रुव ।
ब्रह्म च नो वसो सचेंद्र यज्ञं च वर्धय ॥
५ उक्थमिंद्राय शंस्यं वर्धनं पुरुनिःषिधे ।
शक्रो यथा सुतेषु णो रारणत्सख्येषु च ॥

Verse 3.—इंद्र सोमपाः O Indra, thou *drinker of Soma* युक्त हि *yoke by all means* Vedic Imp. 2nd sing. dual of युज । हरी thy *yellow pair* of horses, acc. dual केशिना well-manned, acc. dual वृषणा कक्ष्यप्रा *vigorous and filling their girths*, or stout, acc. duals—all these dual adjectives refer to हरी । अथ चर *then come over* नः गिरां उपश्रुतिं *to the hearing of our hymns* कक्ष्य girth अश्वस्योदरबन्धनरज्जुः तस्य पूरकौ पुष्टाङ्गौ इत्यर्थः *Sáyana.*

Verse 4.—एहि इंद्र वसो *Come, O Indra,* thou establisher of *home,* स्तोमान् अभिस्वर *approve our chants,* अभिगृणीहि *accept,* आ रुव *applaud,* ब्रह्म च नः सचा यज्ञं च *at the same time both our food and* our *sacrifice* वर्धय *do thou augment.* गृणीहि from गृ Panini 7-3-80 ग्रादीनां ह्रस्व । रुव Imp. 2nd. sing. of रु ।

Verse 5.—उक्थं वर्धनं *the amplifying song* इंद्राय शंस्यं *is to be recited unto Indra* पुरुनिःषिधे the *repeller of many* enemies निःषिधे verbal dat. sing. from निःषिध् । शक्रो यथा रारणत् *how he, the mighty, resounded* सुतेषु नः *among our sons* सख्येषु च *and among* our *associates* शक्रः from शक (शक्नोति) with affix रक् । नः becomes णः in the Sanhita in this case after षु Panini 8-4-27 नश्च धातुस्थोरुषुभ्यः । रारणत् frequentative of रण ।

६ तमित्सखित्व ईमहे तं राये तं सुवीर्य्ये।
स शक्र उत नः शकदिंद्रो वसु दयमानः॥
७ सुविदृतं सुनिरजमिंद्र त्वादातमिद्यशः।
गवामप व्रजं वृधि कृणुष्व राधो अद्रिवः॥
८ न हि त्वा रोदसी उभे ऋघायमाणमिन्वतः।
जेषः स्वर्वतीरपः सं गा अस्मभ्यं धूनुहि॥

Verse 6.—तं इत् सखित्वे ईमहे *To him we resort for fellowship* तं राये *to him* we resort *for wealth* तं सुवीर्ये *to him for heroic manliness*, स शक्रः उत इंद्रः *He, the mighty Indra, also* नः वसु दयमानः *granting us wealth*, शकत् *prevailed* for our protection. ईमहे 1st. pl. Atman. from ईङ् to go. It involves the sense of a petition, सप्तदशसु याचञा कर्मसु ईमहे याचामीति पठितं *Sáyana*. शकत् Aor. 3rd. sing. of शक the augment omitted by Vedic license. दयमानः from दय to give शानच्।

Verse 7.—इंद्र यशः *O Indra, the food* resulting from ceremonies यज्ञो ऽन्नं कर्मफलभूतं *Sáyana* सुविदृतं is *extensive by far* सुनिरजं *easily obtainable* in full त्वा दातं इत् *and is purified by thee* त्वया शोधितञ्च सम्पन्नमिति शेषः *Sáyana* गवां व्रजं अपवृधि *open the stalls of the cows* Imp. 2nd. sing. कृणुष्व राधस् *create wealth* अद्रिवः O thou *thunderbolt holder*. सुनिरजं = सु-निर्-अजं from अज *to go* hence to obtain. *All* verbs signifying motion involve the sense of reaching and obtaining. सुखेन निःशेषं प्राप्तुं शक्यं *Sáyana*. त्वादातं त्व from दैप् शोधने। अपवृधि this is one of the verbs which has धि in the Vedas in the Imp. 2nd. sing. भ्रु प्रु णु दृ त्व दृभ्यश्छन्दसि Panini 6-4-102 कृणुष्व Imp. 2nd. sing. Atman. from कृवि as in vi. 3 p. 20. अद्रिवः voc. like हरिवः iii. *b*. 3, p. 10, अद्रिर्वज्रं तदस्यास्तीति *Sáyana*.

Verse 8.—न हि रोदसी उभे *Not even the two* worlds *Heaven and*

९ आशृत्कर्ण श्रुधी हवं नू चिद्धिष्व मे गिरः ।
इंद्र स्तोममिमं मम कृष्वा युजश्चिदंतरं ॥
१० विद्मा हि त्वा वृषंतमं वाजेषु हवनश्रुतं ।
वृषंतमस्य हूमहे ऊतिं सहस्रसातमां ॥

earth रोदसी द्यावाइथिव्यावपि *Sáyana.* त्वा हन्यमाणं हन्वतः *can contain thee slaughtering* the enemy, *i. e.*, thy glory. जेषः स्वर्वतीः अपः *conquer* thou *the celestial waters* अस्मभ्यं गाः सं धूनुहि *send us plenty of cows.* हन्यमाणं, pres. part. सिचु from हन्या । हन् हन्तीति हन्या Sáyana. हन्वतः pres. 3rd. dual of हनि व्याप्तौ, हन्दितो नुम् । हन्वन्ति हन्वतः &c. । जेषः जयेः प्रार्थनायां लिङर्थे लेट । स्वर्वतीः from स्वर् with affix वतु fem. pl. acc. धूनुहि from धूञ कम्पने 5th conj. 2nd. sing. Imp.

Verse 9.—आशृत् कर्ण O thou *whose ears hear on all sides* श्रुधि हवं *hear* our *call* (as in ii. *a.* 1, p. 4 supra) नु *quickly.* It has its vowel lengthened in the text according to Panini 6-3-133 ऋचि तु नु घ मचु नदुजोरचि । चिद्धिष्व मे गिरः *receive (or hold) also my hymns* इंद्र *O Indra* स्तोमं इमं मम कृष्व अन्तरं *make this my eulogy near unto thee* युजश्चित् *and* my associate's too आशृत् from शृ affix क्विप् and the addition of तुक Panini 6-1-71 ह्रस्वस्य पिति कृति तुक् । कृष्व Vedic 2nd. sing. Atman. Imp. of कृ । युजः verbal gen. sing. from युज to join, to associate.

Verse 10.—विद्मा हि त्वा *We know thee* विद्मा for विद्म the optional 1st. pl. of विद् Panini 3-4-83 विदोलटो वा and the final vowel lengthened as, constantly, in the Veda. Panini 6-3-135 ह्रचोऽतस्तिङः । वृषंतमं to be an *abundant showerer* of objects desired वाजेषु हवनश्रुतं *in battles the hearer of our cries* for help संग्रामेषु अस्मदीयस्याकानस्य श्रोतारं । वृषंतमस्य हूमहे ऊतिं *we invoke the help of the abundant*

११ आ तू न इंद्र कौशिक मंदसानः सुतं पिब।
नव्यमायुः प्र सू तिर कृधी सहस्रसामृषिं॥
१२ परि त्वा गिर्वणो गिर इमा भवंतु विश्वतः।
वृद्धायुमनु वृद्धयो जुष्टा भवंतु जुष्टयः॥

showerer सहस्रसातमां even the help *which abundantly grants* wealth *in thousands.* इषंतम, इषन् from इष affix कनिन् and तमप् superlative affix. ङमहे Vedic optional, pl. pres. Atman. of हेञ्। सहस्रसातमां सहस्रं सनोति (ददाति) इति सहस्रसा with the superlative affix तमप्।

Verse 11.—आ तू नः इंद्र कौशिक *O Indra, son of Kusika, come* back *quickly unto us* प्रत्यागच्छ इति शेषः *Sáyana* तु lengthened by rule cited under verse 9. मन्दसानः सुतं पिब *being, gladdened drink the prepared* liquor मन्दसानः from मद् with affix असानच्। नव्यं आयुः प्रसूतिर *happily and largely increase* our *devotional term of life* कृधी सहस्रसां ऋषिं *make the Rishi acquiring wealth by thousands* सहस्रसा as before—only here सन् has the sense of *acquiring or accepting* not giving. सहस्रसंख्यकलाभोपेतं *Sáyana.* नव्यं from नु स्तुतौ। प्र-सू-तिर Imp. 2nd. sing. of सू after the mode of the 6th conjugation. तु lengthened by Vedic license कृधी as before. Rosen renders नव्यं *recentem.*

Verse 12.—गिर्वणः O thou who art are *lauded by hymns* गीर्भिर्वण्यते इति गिर्वणः। the long vowel shortened by Vedic license. इमाः गिरः त्वा परिभवन्तु *may these hymns surround* or reach *thee* विश्वतः *on all sides* वृद्धायुं अनु वृद्धयः *magnified by following thee endued with enlarged* or long *life,* refers to गिरः। जुष्टा भवन्तु जुष्टयः *accepted* by thee *may they become causes of our gratification.*

HYMN XI.

१ इंद्रं विश्वा अवीवृधन्त्समुद्रव्यचसं गिरः ।
रथीतमं रथीनां वाजानां सत्पतिं पतिं ॥
२ सख्ये त इंद्र वाजिनो मा भेम शवसस्पते ।
त्वामभि प्र णोनुमो जेतारमपराजितं ॥
३ पूर्वीरिंद्रस्य रातयो न वि दस्यंत्यूतयः ।
यदी वाजस्य गोमतः स्तोतृभ्यो मंहते मघं ॥

XI.

Verse 1.—इंद्रं विश्वाः गिरः अवीवृधन् *All our hymns magnify Indra* विश्वाः सर्वाः गिरोऽस्मदीया स्तुतय इन्द्रमवीवृधन् वर्धितवत्यः *Sáyana.* समुद्रव्यचसं who is *as expansive as the ocean,* refers to Indra व्यचसं Verbal from व्यच विचति 6th conjugation affix असुन् । रथीतमं रथीनां of all *combatant charioteers, the best charioteer* वाजानां पतिं *the lord of all food* सत्पतिं *the protector of the good.* Comp. वाज with Heb. בָּשָׂר "bág" *meat,* and as a military term indicating *stores,* with בַּז "báz" *booty,* and Persian باج "baj" *contributions.*

Verse 2.—इंद्र शवसस्पते *O Indra lord of hosts* शवः as in viii. 5, p. 27 means forces or hosts like the Hebrew "saba." The insertion of स after शवस् in genitive *tat purusha* is owing to the governing noun पति Panini 8-3-53 षष्ठ्याः पतिपुत्रपृष्ठपारपदपयस्पोषेषु । सख्ये ते वाजिनः we being *provisioned in thy* gracious *society* मा भेम *let us not fear* Aor. 1st pl. Vedic of भी । त्वां अभि-प्र-णोनुमः *we constantly praise thee,* frequentative 1st. pl. of णु । जेतारं अपराजितं the *invincible conqueror* refers to त्वां ।

Verse 3.—पूर्वीः इंद्रस्य रातयः *The largesses of Indra are of old,*

४ पुरां भिंदुर्युवा कविरमितौजा अजायत ।
इंद्रो विश्वस्य कर्मणो धर्ता वज्री पुरुष्टुतः ॥

५ त्वं बलस्य गोमतोऽपावरद्रिवो बिलं ।
त्वां देवा अबिभ्युषस्तुज्यमानास आविषु ॥

from time immemorial. न वि-दस्यन्ति जतयः his *help* or subsidies *shall never fail* दस्यन्ति from दस to waste away यदी मंहते स्तोत्भ्यः if the sacrificer *bestow on the chanting priests*, in यदी the vowel lengthened by Vedic license. मंहते from मंहि दाने । वाजस्य गोमतः मघं *the gift or fee of food with kine.*

Verse 4.—पुरां भिन्दुः अजायत इन्द्रः *Indra was born* to be *the destroyer of* Asuras' *towns* पुरां असुराणां भिन्दुः भेत्ता *Sáyana* from भिद् with affix कु । युवा ever *young.* कविः *learned* अमितौजाः of *immense strength* विश्वस्य कर्मणः धर्ता the *upholder of all ceremonies* वज्री the *thunderbolt holder* पुरुष्टुतः *much praised.*

Verse 5.—अद्रिवः O thou *thunderbolt holder* as in x. 7 supra p. 36 त्वं बलस्य गोमतः बिलं अपावर् *thou didst force open the cavern of Bala* the Asura *possessed of the cows* he had seized अपावर् or अपावः Vedic for अपाहणोः Impf. 2nd. sing. of हन हणोति । देवाः तुज्यमानासः the *gods, injured* by Bala, तुज्यमानासः pres. part. pass. nom. pl. of तुज the double inflection is like पूनासः iii. *b.* 1. p. 9 *supra.* अबिभ्युषः becoming *fearless* by thy deliverance, विभ्युषः from भी perf. part. क्वसु nom. pl. The form of the accusative pl. for the nom. pl. is by Vedic license त्वां आविषुः *joined thee* Aor. 3rd. pl. of अव, रक्षणगतिकान्तिप्रीतिषु *Sáyana.*

६ तवाहं शूर रातिभिः प्रत्यायं सिंधुमावदन् ।
उपातिष्ठंत गिर्वणो विदुष्टे तस्य कारवः ॥
७ मायाभिरिंद्र मायिनं त्वं शुष्णमवातिरः ।
विदुष्टे तस्य मेधिरास्तेषां श्रवांस्युत्तिर ॥

Verse 6.—तव अहं शूर रातिभिः *O hero by means* (or because) *of thy liberality* रातिः Verbal from रे दाने । प्रत्यायं *I have come back* Impf. 1st. sing. of प्रति-आ-इण । सिंधुं आवदन् *talking about, of the flowing* soma सिंधुं स्यन्दमानं सोमं आवदन् सर्वतः कथयन् *Sáyana.* गिर्वणः O thou that art *lauded by hymns* गिर्वणस् शब्दं यास्क इत्थं निर्ब्रूते गिर्वणा देवो भवति गीर्भि र्वनीति *Sáyana* कारवः *the ministrants* of the sacrifice कर्तारः ऋत्विग्यजमानाः *Sáyana,* उपातिष्ठन्त *attended* thee विदुः ते तस्य and *became aware of the same thine* liberality. विदुस् ते here the dental sibilant becomes cerebral and consequently the dental ते becomes cerebral टे by the rule which affects parts of the second personal pronoun युष्मद् and some others. Panini 8-3-103 युष्मत्तत्तक्षुः ष्वन्तःपादं ।

Verse 7.—इंद्र *O Indra* त्वं शुष्णं अवातिरः *thou didst ruin* the Asura *Sushna* मायाभिः मायिनं the cunning *deceiver by* counter *strategies* विदुष्टे तस्य मेधिराः *the wise know the same thine* glory विदुः ते as in the preceding verse. तेषां श्रवांसि उत्तिर *do thou augment their stores* अवातिरः Impf. 2nd. sing. from अव-वृ 6th. conj. उत्तिर Imp. 2nd. sing. from उत-वृ 6th. conj. श्रवांसि अवःशब्दं यास्को निर्वक्ति अव इति अन्न नाम श्रूयत इति सतः । The same word is used for wealth in ix. 7, where Sáyana says श्रूयत इति अवः धनं । The derivation does not seem quite congruous. The word may be compared with Heb. צָבַר "tsabar" *to heap up grain or treasure* see ix. 7. p. 32.

८ इंद्रमीशानमोजसाभि स्तोमा अनूषत।
सहस्रं यस्य रातय उत वा संति भूयसीः॥

HYMN XII.

१ अग्निं दूतं वृणीमहे होतारं विश्ववेदसं।
अस्य यज्ञस्य सुक्रतुं॥

Verse 8.—स्तोमाः The reciters of *eulogies* इंद्रं अभ्यनूषत *lauded Indra* ईशानं ओजसा *ruling by his might* सहस्रं यस्य रातयः *whose gifts are by thousands* उत वा सन्ति भूयसीः *or they may be still more exceeding.* अनूषत Aor. 3rd. pl. of नु the non-admission of इट and the lengthening of the vowel उ are by Vedic license. ईशान from ईश ईष्टे pres. part. Atman. with शानच्।

XII.

Verse 1.—अग्निं दूतं वृणीमहे *We choose Agni* as our *herald* होतारं *the annunciator* or invoker विश्ववेदसं *endowed with all wealth** सर्वधनोपेतं *Sáyana.* Again मघमित्यादिष्वष्टाविंशतिसंख्यकेषु धननामसु वेदस् शब्दः पठितः *Sáyana.* अस्य यज्ञस्य सुक्रतुं *the good performer of this sacrifice.* वृणीमहे pres. 1st. pl. Atman. of वृ वृणाति वृणीते।

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* Rosen renders it "omniscium." That would be the obvious meaning, but as Sáyana gives a cogent reason for his rendering, I have followed the great Indian commentator, the more so, because it is accordant with the leading Vedic idea of fire being the source of all wealth, i. 1, 3. A similiar idea that fire was παντέχνον the source of *all arts*, and hence of all public wealth, was prevalent also among Greek poets. It forms the great argument in Prometheus Vinctus.

२ अग्निमग्निं हवीमभिः सदा हवंत विश्पतिं।
हव्यवाहं पुरुप्रियं॥

३ अग्ने देवाँ इहा वह जज्ञानो वृक्तबर्हिषे।
असि होता न ईड्यः॥

४ ताँ उशतो वि बोधय यदग्ने यासि दूत्यं।
देवैरा सत्सि बर्हिषि॥

Verse 2.—सदा हवन्त The ministers *always call on* 3rd. pl. pres. Atman. of ह्वेञ् the omission of the final ए in the termination and the resolution of the semivowel in the root are by Vedic license, अग्निं अग्निं *Agni, Agni,* हवीम-भिः *with invocations* Instr. pl. हवीम being from ह्वेञ् with affix मनिन्। विश्पतिं *the protector of all creatures* विशां प्रजानां हेत्यादीनां पालकं *Sáyana.* हव्यवाहं *the bearer of the offering* पुरुप्रियं *agreeable to many.*

Verse 3.—अग्ने *O Agni* देवान् इह आवह *bring the gods here* to this ceremony जज्ञानः thou that art *produced* by friction of sacred wood वृक्तबर्हिषे *to this pure grass layer* Dat. sing. असि होता नः ईड्यः thou, *the invocator, art the object of our praise.* जज्ञानः from जन perf. part. with कानच्।

Verse 4.—तान् उशतः विबोधय *Awake them* (the gods) *desiring* to have the offering. Pres. part. Accus. pl. of वश वष्टि। यदग्ने यासि दूत्यं *since O Agni thou hast got the office of herald* दूत्यं from दूत with affix यत् in the sense of portion or office, Panini 4-4-120 दूतस्य भागकर्मणी। देवैः आसत्सि बर्हिषि *Sit with the gods on the grass layer* आसत्सि Imp. 2nd. sing. from सद् Vedic for आसीदसि the change into सीद् not taking place and the sense of the Imperative introduced by Vedic license as in the case of सत्सि ix. 1. p. 30.

५ घृताहवन दीदिवः प्रति ष्म रिषतो दह।
अग्ने त्वं रक्षस्विनः॥

६ अग्निनाग्निः समिध्यते कविर्गृहपतियुवा।
हव्यवाड् जुह्वास्यः॥

७ कविमग्निमुप स्तुहि सत्यधर्माणमध्वरे।
देवममीवचातनं॥

८ यस्त्वामग्ने हविष्पतिर्दूतं देव सपर्यति।
तस्य स्म प्राविता भव॥

Verse 5.—घृताहवन दीदिवः *O thou illuminator, excited by* the pouring of *butter* दीदिवः Vedic vocative Perf. part. in क्वसु of दिव दीव्यति the lengthening of the initial reduplicated syllable accords with Panini 6-1-7 तुजादीनां दीर्घोऽभ्यासस्य। त्वं दह स्म *do thou entirely burn up* अग्ने *O Agni* प्रति रिषतः our *destructive opponents* हिंसकान् शत्रून् अस्माकं प्रतिकूलान्। रिषतः pres. part. acc. pl. the want of guna is by Vedic license रक्षस्विनः *joined with Rakshases.*

Verse 6.—अग्निना अग्निः समिध्यते *By Agni is Agni kindled* कविः *the sage* गृहपतिः the *protector of the house* युवा *ever-youthful* हव्यवाट् *the conveyer of the offering* जुह्वास्यः *whose face* is *like a consumer* of offerings समिध्यते pass pres. from इंध.

Verse 7.—कविं अग्निं उप स्तुहि *O come and laud Agni, the sage,* सत्यधर्माणं (acc. sing. from सत्यधर्मन्) *truthful by nature* अध्वरे *in the sacrifice* देवं अमीव-चातनं *the illustrious remover of foes* or diseases. अमीव from अम with affix वन्। चातनं causal from चत्.

Verse 8.—अग्ने देव *O illustrious Agni* यः हविष्पतिः त्वां सपर्यति

९ यो अग्निं देववीतये हविष्माँ आविवासति ।
तस्मै पावक मृळय ॥
१० स नः पावक दीदिवोऽग्ने देवाँ इहा वह ।
उप यज्ञं हविश्च नः ॥
११ स नः स्तवान आ भर गायत्रेण नवीयसा ।
रयिं वीरवतीमिषं ॥

whatever *owner of the offering worships thee* दूतं *the herald* of the gods, refers to त्वां । तस्य प्राविता भव स्म *be thou of a certainty his protector.* सपर्येति denominative लिङ् from सपर् worship. प्राविता from प्र-अव with affix तृच्.

Verse 9.—यः हविष्मान् *Whatever sacrificer with the offering* in hand देववीतये *for the feeding of the gods* अग्निं आविवासति *comes to worship fire* तस्मै पावक मृळय *him O purifier* (*i. e.*, fire) *do thou gladden* वीतये from वी with affix क्तिन् वी-गति-प्रजनन-कान्त्यशन-खादनेषु । देवानां वीतिर्यस्मिन् यागे स देववीतिः *Sáyana.* हविष्मान् हविर्युक्तो यो यजमानः Sáyana आविवासति, वा गति-गन्धनयोः इत्यस्मादंतर्भावित-ण्यर्थादागमयितुमिच्छतीत्यस्मिन्नर्थे सन् आकांक्षेच्छा परिचर्य्यायां पर्य्यवस्यतीति विवासतिशब्दः परिचर्य्यार्थे निघण्टौ पठितः Sáyana. मृळय causal Imp. 2nd. sing. from मृड or मृळ to be pleased.

Verse 10.—पावक दीदिवः अग्ने *O Agni thou illuminating purifier* स नः देवान् इह आवह *bring the gods here for our benefit.* स त्वं नो अस्मदर्थं इह देवयजनदेशे देवानावह *Siyana.* उप यज्ञं हविश्च नः and take *our sacrifice and our offering over to* the gods.

Verse 11.—स्तवानः गायत्रेण नवीयसा O Agni being *lauded by a hymn in a modern Gayatra* metre स नः आभर the same thyself *pro*

१२ अग्ने शुक्रेण शोचिषा विश्वाभिर्देवहूतिभिः।
इमं स्तोमं जुषस्व नः॥

HYMN XIII.

१ सुसमिद्धो न आ वह देवाँ अग्ने हविष्मते।
होतः पावक यक्षि च॥

vide for us Imp. 2nd. sing. of भज। रयिं वीरवतीं इषं *wealth commanding able-bodied men and food* स्तवानः pres. part. Atman. in a passive sense from स्तु with शप् नच् the admission of Guna and the exclusion of मुक् (आनेमुक् P. 7-2-82) are both by Vedic license: नवीयसा Instr. sing. of नवीयस् from which mas. nom. sing. is नवीयान् comparative of नव *novus.*

Verse 12.—अग्ने *O Agni* शुक्रेण शोचिषा endued with *pure brightness* विश्वाभि र्देवहूतिभिः *and with all thine god-invoking addresses* इमं स्तोमं जुषस्व नः *accept this our eulogy.* देवहूतिभिः देवानां हूतयः आह्वाना न्यासु स्तुतिष्विति देवहूतयः स्तुतयः *Sáyana.*

XIII.

Verse 1.—अग्ने *O Agni* सुसमिद्धः thou *Susamidha** (well kindled) नः हविष्मते *for our sacrificer* आवह देवान् *bring the gods* होतः पावक [यक्षि च *O Invoker and purifier! sacrifice also.* यक्षि for यजस्व Imp. 2nd. sing. of यज. The root is treated as one of the 2nd conj. and the terminal insertions proper for the Imp. 2nd sing. omitted, all by Vedic license, as in मत्सि ix. 1. p. 30.

* In this hymn comprising twelve verses Agni is addressed or spoken of, directly or indirectly, under twelve epithets, each expressed in one verse in the following order: 1, Susamidha, 2, Tanunapat, 3, Narásansa, 4, Ila, 5, Barhis, 6, Devírdwára, 7, Nactoshásá, 8, Daivyá-hotárá. 9, Ila, Saraswati, Mahi, 10, Twastri, 11, Vanaspati, 12, Swáhá.

२ मधुमंतं तनूनपाद्यज्ञं देवेषु नः कवे ।
अद्या कृणुहि वीतये ॥

३ नराशंसमिह प्रियमस्मिन्यज्ञ उप ह्वये ।
मधुजिह्वं हविष्कृतं ॥

४ अग्ने सुखतमे रथे देवाँ ईळित आ वह ।
असि होता मनुर्हितः ॥

Verse 2.—तनूनपात् कवे Thou *wise Tanunapat* देवेषु कृणुहि *render unto the gods* Imp. 2nd. sing. from कृवि as before. मधुमंतं यज्ञं नः *our luscious sacrifice* रसवन्तं यज्ञं *Sáyana.* अद्य *this day* वीतये for their *enjoyment* see xii. 9 for its derivation.

Verse 3.—इह उपह्वये *I invite here, i. e.,* to this country 1st sing. Atman. of ह्वे। इह देवयजनदेशे *Sáyana.* अस्मिन् यज्ञे *to this sacrifice* नराशंसं प्रियं the *beloved* Agni *Narasansa* मधुजिह्वं *honey-tongued* μελί-γλωσσος हविष्कृतं the *accomplisher of the offering.* हविष्करोतीति हविष्कृत् हविषो निष्पादकः *Sáyana.* It is a singular fact that Agni was among the Iranians also adored under the title of "Nairya-sansa," (Khordah Avesta xvi. 1; 10) and this invocation appears to have been intended to induce his coming over to the Brahminical *land of divine sacrifices.*

Verse 4.—अग्ने ईळितः *O Agni being Ilita (adored by us)* सुख तमे रथे *in a most pleasant chariot* देवान् आवह *bring the gods* असि होता *thou art the invoker* of gods मनुर्हितः *appointed* thereto *by Manus,* the first post-diluvian man मनुः from मन affix उस् Unadi.

५ स्तृणीत बर्हिरानुषग्घृतपृष्ठं मनीषिणः।
यत्रामृतस्य चक्षणं॥

६ वि श्रयंतामृताव्धो द्वारो देवीरसश्चतः।
अद्या नूनं च यष्टवे॥

७ नक्तोषासा सुपेशसास्मिन्यज्ञ उप ह्वये।
इदं नो बर्हिरासदे॥

Verse 5.—मनीषिणः *O intelligent ministers* स्तृणीत बर्हिः *do ye spread the grass layer* Imp. 2nd pl. of स्तृ स्तृणाति। आनुषक् *holding together* in proper order, verbal neut. acc. sing. from अनुषञ्ज सजति। घृतपृष्ठं *with butter on the surface* neut. acc. sing., both the last refer to बर्हिः। यत्र अमृतस्य चक्षणं। *wherein is a manifestation of nectar.* चक्षणं from चक्ष चष्टे।

Verse 6.—विश्रयन्तां द्वारः देवीः *Let the glittering doors open* Imp. 3rd pl. वि-श्रि श्रयति। देवीः द्योतमानाः *Sáyana.* ऋताव्धः *promoters* of *Truth* or *Sacrifice* ऋतस्य सत्यस्य यज्ञस्य वा वर्द्धयित्र्यः *Sáyana* असश्चतः *not frequented* so long प्रवेष्टृपुरुषसङ्गरहिताः *Sáyana,* pres. part. nom. pl. Vedic from सञ्ज to go, जकारस्य व्यत्ययेन चकार *Sáyana.* अद्य नूनं च यष्टवे *this day also of a surety for the sacrifice.* यज with affix तवेन used in the Veda in the sense of the infinitive mood P. 3-4-9.

Verse 7.—अस्मिन यज्ञे उपह्वये *I invite to this sacrifice* नक्तोषासा the two forms of Agni *Night and Daicn,* dual, Comp. नक्तं with Latin nocte. सुपेशसा *well formed,* dual, पेशस् form as in vi. 3 p. 20 इदं नः बर्हिः आसदे *for occupying this our grass layer,* verbal with क्विप् from आ सद् dat. sing..

८ ता सुजिह्वा उप ह्वये होतारा दैव्या कवी।
यज्ञं नो यक्षतामिमं॥

९ इला सरस्वती मही तिस्रो देवीर्मयोभुवः।
बर्हिः सीदन्त्वस्रिधः॥

१० इह त्वष्टारमग्रियं विश्वरूपमुप ह्वये।
अस्माकमस्तु केवलः।

Verse 8.—उपह्वये *I invite* होतारा दैव्या those *two* forms of Agni, *the divine accomplishers* of the oblation, dual, सुजिह्वा *sweet-tongued* शोभनजिह्वोपेतौ प्रियवचनौ *Sáyana.* कवी *wise*, dual, all these duals refer to the *two* forms of Agni यज्ञं नः यक्षतां इमं *may they celebrate this our sacrifice* यक्षतां for यजतां dual Imp. 3rd dual लेटि involving the insertion of the sibilant.

Verse 9.—इला सरस्वती मही Ilá, Saraswatí, Mahí, तिस्रः देवीः the *three goddesses* मयोभुवः *producers of happiness* nom. pl. सुखोत्पादिकाः *Sáyana* बर्हिः सीदन्तु अस्रिधः *May they, undecaying, occupy* our *grass. layer* मयोभुवः मयस् सुखं *Sáyana*, from मीञ् हिंसायां, हिनस्ति दुःखमिति मयस् The word occurs in the *Sandhia* आपोहिष्ठा मयोभुवः। अस्रिधः see iii o. 3, p. 11.

Verse 10.—इह उपह्वये *I invite here* to this ceremony त्वष्टारं *Twastri* (a name in after ages applied to Viswakarmá) अग्रियं *the eminent* श्रेष्ठं Sáyana, from अग्र with affix घ changed again into ग्रिय Panini 4-4-117 and 7-1-2. विश्वरूपं *all-formed* अस्माकं अस्तु केवलः *May he be ours only.*

११ अव सृजा वनस्पते देव देवेभ्यो हविः।
प्र दातुरस्तु चेतनं॥

१२ स्वाहा यज्ञं कृणोतनेंद्राय यज्वनो गृहे।
तच देवाँ उप ह्वये॥

HYMN XIV.

१ ऐभिरग्ने दुवो गिरो विश्वेभिः सोमपीतये।
देवेभिर्याहि यक्षि च॥

Verse 11.—वनस्पते देव *O god Vanaspati* अवाड्भ्य हविः *provide butter* देवेभ्यः *for* the use of *the gods* प्रदातुः अस्तु चेतनं *May there be a right mind in the giver, i. e.,* the sacrificer, the patron of the ceremony. प्रदातुः gen. sing. of दातृ from दा।

Verse 12.—यज्वनः गृहे *In the sacrificer's house* कृणोतन *do ye* O priests *celebrate* स्वाहा यज्ञं *the sacrifice with Swáhá* इंद्राय *unto Indra* तच देवान् उपह्वये *I invite the gods there.* कृणोतन Imp. 2nd pl. Vedic from कृवि, तनप being substituted for the regular termination and so inducing *guna,* Panini 7-1-45 तप्तनप्तनथनाश्च।

XIV.

Verse 1.—एभिः अग्ने विश्वेभिः आ याहि *O Agni with all these* our *gods come* दुवः गिरः to accept our *service and eulogies* अस्मदीयां परिचर्यां अस्मदीयाः स्तुतीश्च प्रति आयाहि *Sáyana* सोमपीतये *for the drinking of the soma* यक्षि च *and sacrifice or worship also,* Imp. 2nd sing. as in xiii. 1 p. 46. which see.

२ आ त्वा कण्वा अहूषत गृणंति विप्र ते धियः ।
देवेभिरग्न आ गहि ॥
३ इंद्रवायू बृहस्पतिं मित्राग्निं पूषणं भगं ।
आदित्यान्मारुतं गणं ॥
४ प्र वो भ्रियंत इंदवो मत्सरा मादयिष्णवः ।
द्रप्सा मध्वश्चमूषदः ॥
५ ईळते त्वामवस्यवः कण्वासो वृक्तबर्हिषः ।
हविष्मंतो अरंकृतः ॥

Verse 2.—विप्र अग्ने *O wise Agni* त्वा कण्वाः आहूषत the *learned* priests are *invoking thee* ते गृणन्ति धियः *they are celebrating thy performances* देवेभिः आगहि *come with the gods*, कण्वाः मेधाविन ऋत्विजः *Sáyana* from कण to speak, with affix क्वन् Unadi. अहूषत Aor. 3rd. pl. Atman. of ह्वेञ used in the sense of the present छन्दसि लुङ् लङ् लिटः P. 3-4-6. गृणन्ति pres. 3rd. pl. of गृ। घ दीनां ह्रस्वः P. 7-3-80.

Verse 3.—This verse gives the several objects of worship by name to whom sacrifice is to be offered, पूषणं, &c.

Verse 4.—वः प्रभियन्ते इन्दवः *For you* O ye Indra and other gods *are prepared the soma liquors* मत्सराः *gladdening* from मद् with affix सरः Unadi 3-73, मादयिष्णवः *exhilarating* द्रप्सा *dripping* मध्वः *sweet* nom. pl. of मधु but without guna, मधुशब्दस्य वत्ययेन पुंलिंगत्वं । संज्ञापूर्वकविधिरनित्य इति जसिच गुणो न भवति । *Sáyana.* चमूषदः *remaining in the holder* चमू and सद् affix क्विप् ।

Verse 5.—ईळते त्वां कण्वासः *The learned priests extol thee* ईळते for ईडते 2nd. conj. 3rd. pl. from ईड । अवस्यवः *vehemently desirous of* having gods as *their defenders*—their tutelary gods, nom. pl. of

६ घृतपृष्ठा मनोयुजो ये त्वा वहंति वह्नयः।
आ देवान्त्सोमपीतये॥
७ तान्यजत्रॉ ऋतावृधोऽग्ने पत्नीवतस्कृधि।
मध्वः सुजिह्व पायय॥
८ ये यजत्रा य ईड्यास्ते ते पिबंतु जिह्वया।
मधोरग्ने वषट्कृति॥

अवस्यु a verbal *with affix* उ from the denominative verb अवस्यति (desires his own defender) P. 32-170 क्या च्छन्दसि। which is again from अवस् a verbal of अव to defend, with affix असुन्। दृब्भबर्हिषः having *well cleansed grass* हविष्मन्तः *having the* sacrificial *offering* अरङ्कृतः *adorning* the sacrifice, nom. pl.

Verse 6.—ये त्वा वहन्ति वह्नयः *The draught* horses *that carry thee* घृतपृष्ठाः *with glossy backs* मनोयुजः *harnessed by a mere thought* आ देवान् by means of the same horses *fetch the gods* सोमपीतये *for the drinking of the soma.*

Verse 7.—अग्ने O *Agni* तान् यजत्रान् पत्नीवतः कृधि *make those gods joined with wives* पत्नीयुक्तान् कुरु *Sáyana.* कृधि Imp. 2nd. sing. of कृ like इधि vii. 6, p. 25. यजत्रान् who are *worthy of worship* by means of sacrifices यजनीयान् *Sáyana,* from यज with affix अत्रन् Un. 3-105 अभिनक्षियजिवधि पतिभ्योऽत्रन्। ऋतावृधः *promoters of sacrifice* or Truth Acc. pl. refers to तान्। the lengthening of the final vowel in ऋता is *Vedic.* मध्वः सुजिह्व पायय O *fine-tongued* Agni *make them drink of the sweet soma* मध्वः acc. pl. anomalous as before in *ver.* 4 पायय caus. Imp. 2nd. sing. of पा।

Verse 8.—ये यजत्राः *those* gods who are *worthy of worship* ये ईड्याः who are *worthy of praise* (as in i. 2) ते पिबन्तु *let them drink*

९ आकीं सूर्यस्य रोचनाद्विश्वान्देवाँ उषर्बुधः।
विप्रो होतेह वक्षति॥

१० विश्वेभिः सौम्यं मध्वग्न इंद्रेण वायुना।
पिबा मित्रस्य धामभिः॥

११ त्वं होता मनुर्हितोऽग्ने यज्ञेषु सीदसि।
सेमं नो अध्वरं यज॥

ते जिह्वया *means of thy tongue* मधोः *of the sweet* soma अग्ने O *Agni* वषट्कृति in the sacrifice *where completion takes place with* the mystical word *Vashat.*

Verse 9.—सूर्यस्य रोचनात् From the celestial regions *illumined by connexion with the sun* रोचनात् रोचमानात्। स्वर्गलोकात् *Sáyana.* विप्रः होता *the wise invocator* Agni, आकीं इह वक्षति *may he of a surety bring here* to this ceremony विद्वान् देवान् उषर्बुधः *all the gods' awaking at dawn.* वक्षति वहेः प्रार्थनायां लिङर्थे लेट् the sibilant being inserted P. 3-1-34 सिब्बहुलं लेटि।

Verse 10.—अग्ने O *Agni* विश्वेभिः *with all the gods* इंद्रेण वायुना *with Indra and Vayu* मित्रस्य धामभिः with all *the refulgence of Mitra* सौम्यं मधु पिब *drink the sweet soma juice.*

Verse 11.—अग्ने O *Agni* त्वं होता *thou art the accomplisher* of the burnt offering होता होमनिष्पादकः *Sáyana* मनुर्हितः *appointed by Manuh* the first post-diluvian man मनुस् from मन with affix उस्। यज्ञेषु सीदसि *thou that remainest in sacrifices* स इमं नः अध्वरं यज *do thou complete this our sacrifice* अध्वरं from ध्रु।

१२ युङ्क्ष्वा ह्यरुषी रथे हरितो देव रोहितः।
ताभिर्देवाँ इहा वह ॥

HYMN XV.

१ इंद्र सोमं पिब ऋतुना त्वा विशंत्विंदवः।
मत्सरासस्तदोकसः ॥
२ मरुतः पिबत ऋतुना पोत्राद्यज्ञं पुनीतन।
यूयं हि ष्ठा सुदानवः ॥

Verse 12.—युङ्क्ष्व रथे देव *O god Agni do thou harness to the car* रोहितः thy mares named *Rohits,* अरुषीः *swift* or graceful-paced गतिमतीः *Sáyana.* हरितः *suitable for carrying persons* हर्तुं रथारूढान् पुरुषान् नेतुं समर्थाः *Sáyana.* ताभिः देवान् इह आवह *By means of them bring the gods here* युङ्क्ष्व from युज dealt with as of the 2nd. Conj. Imp. 2nd. sing. Atman. Rohits were the horses of Agni who was called Rohitáswa, रोहितास्वो ऽस्याग्नेः *Haláyudha.*

XV.

Verse 1.—इन्द्र सोमं पिब *O Indra drink the soma* ऋतुना *with Ritu* त्वा विशन्तु इन्दवः *let the soma liquors enter thee* मत्सरासः *gladdeners* nom. pl. like पूतासः iii. *b.* 1 p. 9. तदोकसः being *ducllers in thee—i. e.,* in thy stomach. तदोकसः for त्वदोकसः *Sáyana.*

Verse 2.—मरुतः पिबत *Do ye drink O Maruts* ऋतुना *with Ritu* पोत्रात् *from the vessel of the* priest *Potri* यज्ञं पुनीतन *do ye sanctify the sacrifice,* Imp. 2nd. pl. of पू। The Imperative termination त 2nd. pl. is in the Veda optionally changeable into तन and some others P. 7-1-45 तप् तनप् तन् थनाश्च। सुदानवः O ye *eminent in liber-*

३ अभि यज्ञं गृणीहि नो ग्नावो नेष्टः पिब ऋतुना ।
त्वं हि रत्नधा असि ॥
४. अग्ने दवाँ इहा वह सादया योनिषु त्रिषु ।
परि भूष पिब ऋतुना ॥
५ ब्राह्मणादिंद्र राधसः पिबा सोममृतूँरनु ।
तवेद्धि सख्यमस्तृतं ॥

ality, verbal from दा with affix नु Unadi 3-32 दाभाभ्यां नुः । दानुर्दाता । यूयं हि स्थ *for ye are so* स्थ for स्थ 2nd. sing. pres. of अस् to be. अत्यधिक वर्त

Verse 3.—ग्नावः नेष्टः O *Nestri* (identified with Twastri) *that hast a wife* अभि यज्ञं गृणीहि नः *do thou recite hymns about our sacrifices* in the presence of the gods, पिब ऋतुना *drink with Ritu* त्वं हि रत्नधा असि *for thou art a giver of wealth* ग्नावः ग्ना a wife with affix मतुप अत्यधिक वर्त । nom. ग्नावान् । In the vocative Vedic र is affixed which turns into विसर्ग as in हरिवः iii. *b*. 3 p. 10. P. 8-3-1 मतुवसो रु सम्बुद्धौ छन्दसि । Comp. ग्ना with Greek γυνή. रत्नधा is here interpreted by Sáyana रत्नानां दाता but the signification in i. 1 would not be inapplicable here—for त्वष्टा (the Indian Vulcan) may be called, equally with Fire, the *holder of wealth*.

Verse 4.—अग्ने O *Agni* देवान् इहावह *bring the gods here*, to this ceremony सादय योनिषु त्रिषु *make them seated at the three places of* the three sacrifices परिभूष *adorn* them पिब ऋतुना *drink with Ritu* सादय causal Imp. 2nd. sing. of सद्.

Verse 5.—इन्द्र O *Indra* ब्राह्मणात् राधसः *from the Brahminic valuable vessel* पिब सोमं *drink the soma* ऋतूँरनु = ऋतून् अनु P. 8-3-9 and 8-3-2 *after the Ritus* तव इत हि सख्यं अस्तृतं *for thy fellowship* with them is *surely undisturbed* अ-स्तृतं क्त from स्तृ स्तृणोति ।

६ युवं दक्षं धृतव्रत मिचावरुण दूळभं।
ऋतुना यज्ञमाशाथे॥
७ द्रविणोदा द्रविणसो ग्रावहस्तासो अध्वरे।
यज्ञेषु देव मीळते॥

Verse 6.—मित्रावरुण O *Mitra and Varuna* धृतव्रत ye two *who have undertaken the ceremony* युवं यज्ञं आशाथे ye *two join in the ceremony* from अश अश्नुते Perf. 2nd. dual in the sense of the Present, P. 3-4-5 छंदसि लुङ् लुङ् लिटः। The dual nouns here have their final vowels shortened. ऋतुना *with Ritu* दक्षं *augmented* refers to यज्ञं। दूळभं for दुर्दभं *difficult to be burnt* or destroyed by the enemy, refers also to यज्ञं.

Verse 7.—द्रविणसः The priests *desiring wealth for themselves*, nom. pl. of द्रविणस् verbal from द्रविणस्यति which is denominative लिङ् from द्रविण wealth, ग्राव-हस्तासः *with the ceremonial stone in hand* nom. pl. like पुत्रासः iii. *b.* 1 p. 9. ईळते *extol*, pres. 3rd. pl. Atman. of ईल or ईड। देवं द्रविणोदा *the god* Agni, *giver of wealth*, accus. sing. अध्वरे यज्ञेषु in the sacrifice and its accompaniment *ceremonies*. द्रविणोदाः This word as an accusative singular apparently puzzled the scholiasts. It is variously analyzed. (1) A sibilant is inserted after द्रविण with the affix दा (giver) and the accusative sing. termination suppressed. (2) द्रविणस् (as in the word द्रविणसः) is taken for *a desire of wealth* with the affix दा representing the verb दस *to destroy* or extinguish, the word thus signifying *one that extinguishes a desire of wealth* by satisfying it with gifts—the accusative term being also suppressed. Another alternative is suggested to take द्रविणोदाः (construed as above) as a nominative with the elipsis पिबतु सोमं making a separate sentence.

८ द्रविणोदा ददातु नो वसूनि यानि शृण्विरे ।
देवेषु ता वनामहे ॥

९ द्रविणोदाः पिपीषति जुहोत प्र च तिष्ठत ।
नेष्ट्रादृतुभिरिष्यत ॥

१० यत्त्वा तुरीयमृतुभि द्रविणोदो यजामहे ।
अध स्मा नो ददिर्भव ॥

११ अश्विना पिबतं मधु दीद्यग्नी शुचिव्रता ।
ऋतुना यज्ञवाहसा ॥

Verse 8.—द्रविणोदाः ददातु नः May the *giver of wealth give unto us* वसूनि यानि शृण्विरे all *the riches which are heard of* as connected with offerings देवेषु ता वनामहे *we accept them for the gods* धनैर्देवान् यष्टुं तानि स्वीकुर्मः *Sáyana.* ता for तानि by Vedic license.

Verse 9.—द्रविणोदाः पिपीषति *The giver of wealth desires to drink,* desiderative from पा । ऋतुभिः *with the Ritus* नेष्ट्रात् *from the vessel of Nestri* इष्यत *go,* O ye priests, Imp. 2nd. pl. of इष । जुहोत *make the burnt offering* Imp. 2nd. pl. ञु । प्रतिष्ठत च *and go* elsewhere *too* Imp. 2nd. pl. of स्था.

Verse 10.—द्रविणोदस् O *giver of wealth* यत् since यजामहे *we worship* त्वा तुरीयं *thee for the fourth time* ऋतुभिः *with the Ritus* अध *therefore* नः ददिः भव स्म be without fail a donor to us. अध इत्ययं निपात स्मच्छब्दार्थः तस्मात् ददि धनस्य दाता from दा with affix कि and reduplication as in the Perfect. P. 3-2-171 आदृगमहनजन किकिनौ लिट् च ।

Verse 11.—अश्विना O *Aswin twins* पिबतं मधु *drink ye two the sweet* soma Imp. 2nd. dual. दीद्याग्नी (दीदि×अग्नी) *having blazing*

१२ गार्हपत्येन संत्य ऋतुना यज्ञनीरसि।
देवान् देवयते यज॥

HYMN XVI.

१ आ त्वा वहंतु हरयो वृषणं सोमपीतये।
इंद्र त्वा सूरचक्षसः॥

fires, dual, refers to Aswins शुचिव्रता *pure in ceremonies*, dual, refers to the same ऋतुना यज्ञवाहसा *accomplishers of the sacrifice with Ritu*, dual, refers to the same. दीदिः from दिव with omission of व reduplicated and the first vowel lengthened by Vedic license. दीदिरग्नि र्येषौ दीर्घाग्नी यज्ञवाहसा यज्ञस्य निर्वाहकौ *Sáyana*.

Verse 12.—सन्त्य *O giver* of sacrificial fruits गार्हपत्येन being endued *with the form of a patriarch* ऋतुना यज्ञनीः असि *thou art with Ritu the accomplisher of the sacrificer* देवान् देवयते यज *worship the gods* for the benefit of the priest *desiring the gods for himself*. सन्त्य from सन to give with क्त्यच् the lengthening of the initial vowel and the elimination of the nasal precluded P. 6-4-32 न क्त्यचि दीर्घश्च and the (Vedic) affix यत् inserted P. 4-4-110 भवे छन्दसि। यज्ञनीः, यज्ञं नयतीति यज्ञनीः। देवयते Dat. sing. present. part. of देवयति as its nom. pl. is देवयन्तः vi. 6 p. 21 which see.

XVI.

Verse 1.—इंद्र O *Indra*, त्वा आवहंतु हरयः *may thy courses bring thee* वृषणं *the showerer* of desired gifts, acc. sing. refers to त्वा। सोमपीतये *for the drinking of the soma*. त्वा सूरचक्षसः may the priests, *manifesters*, or luminous, *like the sun* manifest *thee* सूरः सूर्यः। चक्षसः verbal nom. pl. from चक्षिङ् to declare, to manifest.

२ इमा धाना घृतस्नुवो हरी इहोप वक्षतः ।
इंद्रं सुखतमे रथे ॥
३. इंद्रं प्रातर्हवामह इंद्रं प्रयत्यध्वरे ।
इंद्रं सोमस्य पीतये ॥
४ उप नः सुतमा गहि हरिभिरिंद्र केशिभिः ।
सुते हि त्वा हवामहे ॥
५ सेमं नः स्तोममा गह्युपेदं सवनं सुतं ।
गौरो न तृषितः पिब ॥

Verse 2.—हरी May Indra's *pair of yellows* (horses) इह उपवक्षतः इंद्रं *bring Indra here* to this ceremony सुखतमे रथे *in a most pleasant chariot.* इमाः धानाः घृतस्नुवः *before these parched barley grains glossy with butter.* धानाः from धा with affix न । Unadi 3-6 धा इवस्यश्वतिभ्यो नः । धाना भृष्टयवे खियः । वक्षतः from वह 3rd. dual लेट in the sense of the Imperative.

Verse 3.—इंद्रं प्रातः हवामहे *Indra we invoke at the morning* offering इंद्रं प्रयति अध्वरे *Indra* we invoke *as the sacrifice proceeds* on प्रयति pres. part. loc. absolute from इ ण to go. इंद्रं सोमस्य पीतये *Indra* we invoke *for the drinking of the soma.* हवामहे 1*st pl.* pres. Atman. of ह्वे the semivowel being resolved into उ ।

Verse 4.—इंद्र O *Indra* उप नः सोमं आगहि *come near unto our soma* हरिभिः केशिभिः *with thy well-maned horses* सुते हि त्वा हवामहे *for on the libation being made we call thee.*

Verse 5.—स इमं नः स्तोमं आगहि *The same thyself come unto our hymns* उप इदं सवनं सुतं *for this libation is being offered before* the gods गौरः न तृषितः पिब *therefore drink like a thirsty white stag.* न is a particle of similitude here.

६ इमे सोमास इंदवः सुतासो अधि बर्हिषि।
ताँ इंद्र सहसे पिब॥
७ अयं ते स्तोमो अग्रियो हृदिस्पृगस्तु शंतमः।
अथा सोमं सुतं पिब॥
८ विश्वमित्सवनं सुतमिंद्रो मदाय गच्छति।
वृत्रहा सोमपीतये॥
९ सेमं नः काममा पृण गोभिरश्वैः शतक्रतो।
स्तवाम त्वा स्वाध्यः॥

Verse 6.—इमे सोमासः इंदवः *these liquid soma* fluids इन्दवः nom. pl. of इन्दुः from उन्दी क्लेदने। सुतासः अधि बर्हिषि *are abundantly offered in the sacrifice* अधि आधिक्येन। बर्हिषि यज्ञे *Sáyana.* तान् इन्द्र सहसे पिब *drink them O Indra for* getting *strength* सहसे बलार्थं *Sáyana.*

Verse 7.—अयं ते स्तोमः अग्रियः *This thy first-rate laudation* हृदिस्पृक् अस्तु शन्तमः *may it touch thy heart* and prove *highly gratifying* to thee अथ सोमं सुतं पिब *now then drink the offered soma.*

Verse 8.—विश्वं इत् सवनं सुतं *To this libation well offered in every way.* इन्द्र वृत्रहा *Indra the slayer of Vritra* or enemies मदाय गच्छति *goes for hilarity* सोमपीतये *for drinking the soma.*

Verse 9.—स इमं नः कामं आपृण *The same* thyself *fulfil this our desire* गोभिः अश्वैः by gifts of *oxen and horses* शतक्रतो *O Satakratu* स्तवाम त्वा स्वाध्यः *may we also in deep meditation praise thee.* आपृण from आपृण 6th. conj. Imp. 2nd. sing. स्तवाम from स्तु Imp. 1st. pl. स्वाध्यः सुआध्यः verbal nom. pl. from ध्यै चिन्तायां Resolution of the semivowel य into इ and the lengthening of इ P. 6-4-2 हलः। which means that when a semivowel forming a compound with another consonant is resolved, then the vowel into which it is resolved becomes long.

HYMN XVII.

१ इंद्रावरुणयोरहं सम्राजोरव आ वृणे ।
ता नो मृळात ईदृशे ॥
२ गंतारा हि स्थोऽवसे हवं विप्रस्य मावतः ।
धर्तारा चर्षणीनां ॥
३ अनुकामं तर्पयेथामिंद्रावरुण राय आ ।
ता वां नेदिष्ठमीमहे ॥

XVII.

Verse 1.—अहं आवृणे *I pray for* अवः the *protection* इन्द्रावरुणयोः *of Indra and Varuna* gen. dual. सम्राजोः the *two universal rulers* or the two illustrious gods, gen. dual. ईदृशे ता *May the two such* gods nom. dual नः मृळातः *cheer us.* सम्राज् (सम्राट्) from राज् दीप्तौ । अवस् from अव to defend with affix असुन् neut. acc. sing. आवृणे Vedic from वृ 1st. sing. pres. मृळातः (or मृडातः) from मृड to comfort or cheer, लेट् in the sense of the optative, 2nd dual.

Verse 2.—गन्तारा हि स्थः *ye two are indeed going* to or receiving हवं विप्रस्य मावतः *the call of a sage like myself* अवसे *for his protection* धर्तारा चर्षणीनां ye that are *upholders of men.* गन्तारा and धर्तारा are respectively duals of गन्तृ and धर्तृ from गम and धृ । स्थः 2nd sing. pres. of अस to be. अवसे from अव with affix असेन् and is equivalent to अवितुं P. 3-4-9 से सेनअसेन् &c., मावतः gen. sing. of मा-वत् as in viii. 9 मावते is Dat. sing. चर्षणीनां gen. pl. of चर्षणि from कृष, with affix अनिः and क्र changed into च Unadi 2-103 कृषेरादेश्च च । चर्षणिर्जनः therefore literally a tiller of the ground.

Verse 3.—इन्द्रावरुण O *Indra and Varuna* the final vowel indicative of the dual is shortened in the text of the Sanhitá.

४ युवाकु हि शचीनां युवाकु सुमतीनां।
भूयाम वाजदान्नां॥
५ इंद्र सहस्रदान्नां वरुणः शंस्यानां।
क्रतुर्भवत्युक्थ्यः॥
६ तयोरिद्वसा वयं सनेम नि च धीमहि।
स्यादुत प्ररेचनं॥

अनुकामं आ तर्पयेथां *according to our desire make us satisfied in full* तर्पयेथां causal of तृप Imp. 2nd. dual Atman. राधः by gifts of *wealth*, gen. sing. of रै। ता वां नेदिष्ठं ईमहे *we pray you two most closely*, ईमहे 1st. pl. pres. Atman. of ईड्। सप्तदशसु याच्ञाकर्मसु ईमह इति पठितं *Sáyana*.

Verse 4.—युवाकु हि शचीनां *Since* ye two accept *the mixture* composed of various delicacies in our *ceremonies* युवाकु सुमतीनां and the *mixture* of the devout hymns and utterances of our *right-minded* priests, भूयाम वाजदान्नां *may we become* chief among *suppliers of sacrificial offering* युवाक same as in iii. *a.* 3 p. 9, here used as a neuter from यु to mix affix काकु Un. 3-7. शचीनां अपः अन्न इत्यादिषु षष्ठ्यन्तेषु सङ्घातेषु कर्मनामसु शची शमीति पठितं *Sáyana* भूयाम from भू either potential without *guna*, or benedictive without the insertion of the sibilant. दान्नां gen. pl. verbal from दा with affix वनिप्, same as the word in vii. 6 p. 25.

Verse 5.—इन्द्रः सहस्रदान्नां क्रतुः भवति *Indra becomes* the chief *actor* among *donors of thousands* वरुणः शंस्यानां उक्थ्यः *Varuna* becomes the chief *object of hymns among all* that are *lauded*.

Verse 6.—तयोः इत् अवसा *by the protection of these two* सनेम *may we obtain* wealth, Pot. 1st. pl. of सन। नि धीमहि च *and may we lay by* what is in excess of our wants, स्यात् उत प्ररेचनं and *let there*

७ इंद्रावरुण वामहं हुवे चिताय राधसे ।
अस्मान्त्सु जिग्युषस्कृतं ॥
८ इंद्रावरुण नू नु वां सिषासंतीषु धीष्वा ।
अस्मभ्यं शर्म यच्छतं ॥
९ प्र वामश्नोतु सुष्टुतिरिंद्रावरुण यां हुवे ।
यामृधाथे सधस्तुतिं ॥

be also an overflowing of wealth. अवसा instr. sing. of अवस् from अव to protect. सनेम regularly it would be pot. 1st. pl. but Sáyana takes it as Vedic for the benedictive (सन्याम) by the necessary mutations and eliminations. धीमहि benedictive 1st. pl. Atman. of धा, Vedic form, the sibilant omitted.

Verse 7.—इन्द्रावरुणा O *Indra and Varuna* वां अहं हुवे I *invoke you two* Pres. 1st. sing. Atman. of हु as before. चिताय राधसे *for various sorts of riches* अस्मान् सु जिग्युषः कृतं *do ye two make us good victors* against our enemy. जिग्युषः perf. part. in क्वसु (of जि जयति) acc. pl. कृतं Imp. 2nd. dual (Vedic) of कृ as कृधि is 2nd. sing. in the same mood.

Verse 8.—इन्द्रावरुणा O *Indra and Varuna* वां सिषासन्तीषु धीषु *on our minds desiring to obtain you two* नु नु अस्मभ्यं शर्म आ यच्छतं *do ye grant us full happiness* or blessing *quickly*. नु नु क्षिप्रं *Sáyana*. Comp. Gr. *vv* सिषासन्तीषु pres. part. fem. loc. pl. Desiderative of सन । यच्छतं Imp. 2nd. dual of दाञ् to give.

Verse 9.—इन्द्रावरुणा O *Indra and Varuna* श्नोतु सुष्टुतिः *may the good hymn reach you two* Imp. 3rd. sing. of अश् here used in the Parasmai pada. यां हुवे to accept *which I invoke* you. प्र यां ऋधाथे सधस्तुतिं *which you are prospering comprising the joint laudation to* both of you. ऋधाथे from ऋध ऋध्नोति here used as of the 1st. conj. Atman. सधस्तुतिः सहस्तुति र्यस्यां सुष्टुतौ सा सधस्तुतिः । Sáyana.

HYMN XVIII.

१ सोमानं स्वरणं कृणुहि ब्रह्मणस्पते।
कक्षीवंतं य औशिजः॥
२ यो रेवान्यो अमीवहा वसुवित्पुष्टिवर्धनः।
स नः सिषक्तु यस्तुरः॥
३ मा नः शंसो अररुषो धूर्तिः प्रणङ्मर्त्यस्य।
रक्षा णो ब्रह्मणस्पते॥

XVIII.

Verse 1.—ब्रह्मणस्पते O *Brahmanaspati* सोमानं स्वरणं कृणुहि *make the celebrant of the soma illustrious* कक्षीवन्तं यः औशिजः *like Kakshivân who was the son of Usij.* सोमानं from सु with affix मनिन्। कृणुहि Imp. 2nd. sing. from कृवि।

Verse 2.—यः रेवान् The same Kakshivân *who is rich,* यः अमीवहा *who is destroyer of diseases* वसुवित् *who is possessed of wealth* पुष्टिवर्धनः *who is augmentor of stoutness* यः तुरः *who is quick* स नः सिषक्तु *may he unite himself with us* रेवान् from रयि with affix मतुप् resolution of य into इ followed by guna and the substitution of व for म P. 8-2-151 अमीवहा see xii. 7 p. 44 वसुवित् वसु विन्दति इति वसुविट्। सिषक्तु Imp. 3rd. sing. from सच taken as a verb of the 3rd. conj., the vowel in the reduplicated part being changed into इ by Vedic license.

Verse 3.—मा शंसः धूर्तिः *Let not the malicious language* अररुषः मर्त्यस्य *of the aggressive mortal* नः प्रणक् *affect us* रक्ष नः ब्रह्मणस्पते *save us O Brahmanaspati* अररुषः verbal, gen. sing. from ऋ with affix अरुस् Uni 4-79 अर्तेररुः। अररुः शत्रुः। धूर्तिः from धूर् to injure. प्रणक् 3rd. sing. Impf. of नश नशति the augment omitted because of the connection of मा prohibitive.

४ स घा वीरो न रिष्यति यमिंद्रो ब्रह्मणस्पतिः ।
सोमो हिनोति मर्त्यं ॥

५. त्वं तं ब्रह्मणस्पते सोम इंद्रश्च मर्त्यं ।
दक्षिणा पात्वंहसः ॥

६ सदसस्पतिमद्भुतं प्रियमिंद्रस्य काम्यं ।
सनिं मेधामयासिषं ॥

७ यस्मादृते न सिध्यति यज्ञो विपश्चितश्च न ।
स धीनां योगमिन्वति ॥

Verse 4.—यं मर्त्यं इन्द्रः *The mortal whom Indra* ब्रह्मणस्पतिः सोमः *Brahmaspati and Soma* हिनोति *prospers* स घा वीरः न रिष्यति *that sacrificing hero verily never perishes* रिष्यति from रिष् to perish, to destroy. Comp. Gr. *ῥήσσω* हिनोति from हि.

Verse 5.—त्वं ब्रह्मणस्पते *Do thou O Brahmanaspati* तं मर्त्यं अंहसः save *that man, from sin* सोम इन्द्रश्च पातु *let Soma and Indra also save him* दक्षिणा and the deity presiding over concluding *offerings* too.

Verse 6.—सदस्पतिं मेधां अयासिषं *I had recourse to Sadasaspati* for obtaining *wisdom* अद्भुतं *wonder-working* प्रियं इन्द्रस्य *beloved of Indra* काम्यं *desirable* सनिं *liberal,* all those adjectives refer to Sadasaspati.

Verse 7.—यस्मात् ऋते *Without whom* न सिध्यति यज्ञः *the sacrifice is not perfected* विपश्चितः च न *not even of the learned* sacrificer स धीनां योगं इन्वति *he pervades the association of mental ideas,* इन्वति from इवि.

८ आदग्नेति हविष्कृतिं प्राचं कृणोत्यध्वरं।
होत्रा देवेषु गच्छति॥

९ नराशंसं सुधृष्टममपश्यं सप्रथस्तमं।
दिवो न सद्ममखसं॥

HYMN XIX.

१ प्रति त्यं चारुमध्वरं गोपीथाय प्रहूयसे।
मरुद्भिरग्न आ गहि॥

Verse 8.—आत् ऋग्नेति हविष्कृतिं *Hence* the same god *prospers the maker of the offering* प्राचं कृणोति अध्वरं *and sets forward the sacrifice* होत्रा देवेषु गच्छति the deity as *object of the invocation* (or the invoking hymn) *goes to the gods*, as a memorial of the sacrificer's piety.

Verse 9.—नराशंसं अपश्यं *I saw Narásansa* सुधृष्टमं *the most resolute* सप्रथस्तमं *the most renowned* दिवः न सद्ममखसं *resplendent like heaven* सुधृष्टमं सुधृष् from धृष धृष्णोति with superlative affix तमप् and the insertion of a sibilant. सप्रथस्तमं, प्रथस् renown सह प्रथसा वर्तते इति सप्रथस् with superlative affix तमप् सप्रथस्तमं। सद्ममखसं प्राप्ततेजः *Sáyana* सद्म from सद् and मखस् for महस्।

XIX.

Verse 1.—प्रति त्यं चारुं अध्वरं *Unto this goodly* sacrifice गोपीथाय प्रहूयसे *thou art earnestly called for the drinking of the soma* मरुद्भिः अग्ने आगहि *O Agni come with the Maruts* चारु from चर with affix चुण् Unadi 1-3 इ-सनि-जनि-चरि-चटिभ्यो चुण्। चारु रम्यं। यो यज्ञश्चारुर्वैगुण्यरहितः *Sáyana.* गोपीथाय सोमपानाय *Sáyana.*

२ नहि देवो न मर्त्यो महस्तव क्रतुं परः ।
मरुद्भिरग्न आ गहि ॥

३ ये महो रजसो विदुर्विश्वे देवासो अद्रुहः ।
मरुद्भिरग्न आ गहि ॥

४ य उग्रा अर्कमान्दुचुरनाधृष्टास ओजसा ।
मरुद्भिरग्न आ गहि ॥

५ ये शुभ्रा घोरवर्पसः सुक्षत्रासो रिशादसः ।
मरुद्भिरग्न आ गहि ॥

Verse 2.—नहि देवः न मर्त्यः *Neither god nor mortal* महस्तव क्रतुं परः *can surpass thy rite O mighty one* मरुद्भिः &c., as before. महस्तव महत्तव *Sáyana.* क्रतु यज्ञः Un. 1-77.

Verse 3.—ये महः रजसः विदुः विश्वे *Who all know of the great waters, i. e.,* the phenomenon of rain, देवासः being *gods* अद्रुहः *without malice,* मरुद्भिः &c., as before. महो रजसो महत उदकस्य वर्षणप्रकारं *Sáyana.*

Verse 4.—ये उग्राः अर्कं आन्दुचुः *Who, themselves fierce, served the waters* अनाधृष्टासः ओजसा and were *not to be driven behind or foiled in strength* मरुद्भिः &c., as before. अर्कं उदकं आन्दुचुः आनर्चुः अर्चितवन्तः वर्षणेन सम्पादितवन्त इत्यर्थः । *Sáyana.* अनाधृष्टासः अतिरस्कृताः *Sáyana.*

Verse 5.—ये शुभ्राः With those *who are resplendent* घोरवर्पसः of *a fierce appearance* सुक्षत्रासः *well endowed with wealth* रिशादसः *consumers (devourers) of foes* मरुद्भिः &c., as before. घोरवर्पसः उग्ररूप-

६ ये नाकस्याधि रोचने दिवि देवास आसते।
मरुद्भिरग्न आ गहि॥
७ य ईङ्खयंति पर्वतान् तिरः समुद्रमर्णवं।
मरुद्भिरग्न आ गहि॥

धराः *Sáyana*, but there does not seem to be any root in Sanskrit from which वर्षम् may be derived. Can it not (having regard to the affinity between र and ल) be referred to Gr. *βλέπω* of which one derivative *βλεπος* is found in the same sense of *form*, *appearance*, or *look?* (Aristophanes Nubes v. 1174) सुचचासः मघमित्यादिषु...धननामसु चचं भग इति पठितं *Sáyana*. रिशादसः see ii. *c.* p. 7 हिंसकानां भक्षकाः *Sáyana* रिश may be compared with Heb. רָצַח "ratsah" to slay, to smite dead.

Verse 6.—ये नाकस्य अधि With those *who above the sun*. रोचने दिवि *in the radiant heaven* देवासः आसते *sit as gods*, 3rd. pl. pres. of आस आस्ते। मरुद्भिः &c., as before. Sáyana takes नाक for the "sun" but the etymology he gives is not satisfactory. Prof. Max Müller take "náka" for the "firmament" and "divi" for "heaven" above the firmament. There is a difficulty here also for द्यौः is often itself taken for the "firmament (*e. g.* 8.5; 22.20; 30.19) without anything intervening between it and the earth, and is scarcely ever represented with the "náka" intervening below it.

Verse 7.—ये ईङ्खयन्ति पर्वतान् With those *who propel the clouds* तिरः समुद्रं अर्णवं *and turns (agitates) the sea full of waters* मरुद्भिः &c., as before. ईङ्खयन्ति causal from ईखि। पर्वतान् मेघान् *Sáyana*. तिरः तिरस्कुर्वन्ति, निश्चलस्य जलस्य तरङ्गाद्युत्पत्तये चालनं तिरस्कारः *Sáyana*. अर्णवं जलयुक्तं। अर्णः water see iii. *d.* 3, p. 12.

८ आ ये तन्वंति रश्मिभिस्तिरः समुद्रमोजसा।
मरुद्भिरग्न आ गहि॥
९ अभि त्वा पूर्वपीतये सृजामि सोम्यं मधु।
मरुद्भिरग्न आ गहि॥

SEC. 2.

HYMN XX.

१ अयं देवाय जन्मने स्तोमो विप्रेभिरासया।
अकारि रत्नधातमः॥

Verse 8.—ये आ तन्वन्ति रश्मिभिः With those *who extend* to the sky *with the* solar *rays* तिरः समुद्रं ओजसा *turning the sea by* their own *strength* मरुद्भिः as before. तन्वन्ति from तन तनोति।

Verse 9.—त्वा पूर्वपीतये अभि सृजामि I *pour unto thee for thy early drink* (so Max Müller) सोम्यं मधु *the sweet soma* मरुद्भिः as before.

XX.

Verse 1.—अयं स्तोमः *This eulogy* रत्नधातमं *the liberal giver of wealth* अकारि विप्रेभिः *has been composed (recited) by the sages* आसया *by means of* their own *mouth* देवाय जन्मने *to the god* (the Ribhus) now *born.* जन्मने जायमानाय ऋभुसम्भवरूपाय देवाय says Sáyana, adding that the Ribhus were at first simply *men* but attained godhead by their austere devotion (tapas) and that attainment was their *birth as gods i. e.* a deification. आसया Instr. sing. from आस्य with the final य omitted and the noun inflicted as a feminine. रत्नधा-तमं construed by Sáyanas as slightly different in meaning from the opening verse of the 1st Section अतिशयेन रमणीयमणिमुक्तादिधनप्रदः।

२ य इंद्राय वचोयुजा ततक्षुर्मनसा हरी।
अमीभिर्यज्ञमाशत॥
३ तक्षन्नासत्याभ्यां परिज्मानं सुखं रथं।
तक्षन्धेनुं सबर्दुघां॥
४ युवाना पितरा पुनः सत्यमंत्रा ऋजूयवः।
ऋभवो विष्टयक्रत॥

Verse 2.—ततक्षुः मनसा ये। Those *who formed* (or trained) *by* a simple volition of *the mind* वचोयुजा हरी *the bay pair of coursers which are harnessed* by a mere *word* इन्द्राय *for Indra* अमीभिः यज्ञं आशत the same Ribhus *have got to our sacrifice with their works i. e.* the ceremonial utensils. अमी अमी is a synonym of अपस् (ii. *c.* 3) and other words for "work." आशत Impf. 3rd. pl. *Vedic* of अश अश्नुते।

Verse 3.—तक्षन् The same Ribhus have *formed* Impf. 3rd. pl. augment omitted by Vedic license. नासत्याभ्यां *for the Aswin twins* अश्विदेवप्रीत्यर्थं *Sáyana.* परिज्मानं सुखं रथं *an all-around-moving pleasant chariot* तक्षन् they have *formed* धेनुं सबर्दुघां *the milk-giving cow.* नासत्याभ्यां see iii. *a.* 3 p. 9 परिज्मानं see vi. 9 सबर् for milk is obsolete and is not traceable to any known root. There is the Latin "sorbeo" to *drink* and there are numerous continental words answering to the English soup, supper, sup, sip. There is also the Heb. "saba" (סָבָא) to drink.

Verse 4.—ऋभवः *The Ribhus* सत्यमन्त्राः of *unfailing purpose* ऋजूयवः *lovers of uprightness* विष्टी *pervading* अक्रत पितरा *made* their *parents* युवाना पुनः *youthful over again.* ऋजूयवः nom. pl. of ऋजूयु verbal (like त्रायवः iii. *b.* 1. p. 9) from ऋजूयति *desires uprightness for*

५ सं वो मदासो अग्मतेंद्रेण च मरुत्वता।
आदित्येभिश्च राजभिः॥
६ उत त्यं चमसं नवं त्वष्टुर्देवस्य निष्कृतं।
अकर्त्त चतुरः पुनः॥
७ ते नो रत्नानि धत्तन त्रिरा साप्तानि सुन्वते।
एकमेकं सुशस्तिभिः॥

himself त्रिधु from ऋजु। त्रिष्टी for त्रिष्टयः। अग्मत Impf. 3rd. pl. of इ (Vedic).

Verse 5.—वः मदासः O Ribhus *your exhilarating* soma liquors सं अग्मत *are joined in* इन्द्रेण च मरुत्वतः *both by Indra associated with the Maruts* आदित्येभिश्च राजभिः *and by resplendent Adityas also.* अग्मत Aor. 3rd. pl. Atman. of गम the ante-penultimate vowel omitted, *Vedic* (P. 2-4-8).

Verse 6.—उत त्वष्टुः देवस्य *Also* the Ribhus disciples *of the divine Twastri* अकर्त्त चतुरः पुनः *have again quadrupled* त्यं चमसं नवं निष्कृतं *that one utensil manufactured* by himself अकर्त्त Aor. 3rd. pl. Atman. of कृ Vedic (P. 2-4-80).

Verse 7.—ते नः सुशस्तिभिः The *same* you *joined with our eulogies* धत्तन सुन्वते *give to our celebrant sacrificer* रत्नानि त्रिरा *the three sorts of treasures*, coins and jewelry, good, bad, and indifferent. एकं एकं *one of every kind* साप्तानि and uphold for him *seven times seven* ceremonies धत्तन 2nd. pl. Imp. of धा affix तन Vedic (P. 7-1-45) त्रिरा त्रिवारमाहृत्तानि उत्तमानि मध्यमान्यधमानि चेत्येवं रत्नानां त्रिराहृत्तिः। साप्तानि सप्तसंख्यकानि सप्तसंख्यया निष्पन्नवर्गरूपाणि कर्माणि च धत्तन सम्पादय *Sáyana.*

८ अधारयंत वह्नयोऽभजंत सुकृत्यया।
भागं देवेषु यज्ञियं॥

HYMN XXI.

१ इहेंद्राग्नी उपह्वये तयोरित्स्तोममुश्मसि।
ता सोमं सोमपातमा॥
२ ता यज्ञेषु प्र शंसतेंद्राग्नी शुंभता नरः।
ता गायत्रेषु गायत॥

Verse 8.—वह्नयः The Ribhus, *bearers* or accomplishers of the sacrifice, by their fabrication of utensils अधारयन्त *upheld* their lives, though born as men अभजन्त सुकृत्यया and *obtained by good deeds* भागं देवेषु यज्ञियं a *sacrificial share among the gods.*

XXI.

Verse 1.—इह इन्द्राग्नी उपह्वये I *call Indra and Agni here* to this ceremony तयोः इत् सोमं उश्मसि we *desire this eulogy for them two only* ता सोमं सोमपा-तमा *may they, the two great drinkers of soma,* drink *the soma* उश्मसि 1st. pl. pres. of वश A final इ added इदन्तो मसि P. 7-1-46 as in i. 7 p. 3 ता for तौ and पातमा for पातमौ।

Verse 2.—नरः *O men! the priests* ता इन्द्राग्नी यज्ञेषु प्रशंसत *praise ye them two Indra and Agni in the sacrifices* शुम्भता *adorn* them too 2nd. pl. Imp. of शुभि the lengthening of the final vowel is Vedic. ता गायत्रेषु गायत *sing to them in the gayatri metres* नरः voc. pl. of नृ.

३ ता मित्रस्य प्रशस्तय इंद्राग्नी ता हवामहे ।
सोमपा सोमपीतये ॥

४ उग्रा संता हवामह उपेदं सवनं सुतं ।
इंद्राग्नी एह गच्छतां ॥

५ ता महांता सदस्पती इंद्राग्नी रक्ष उब्जतं ।
अप्रजा संत्वचिणः ॥

६ तेन सत्येन जागृतमधि प्रचेतुने पदे ।
इंद्राग्नी शर्म्म यच्छतं ॥

Verse 3.—ता मित्रस्य प्रशस्तये *may they two* arrange *for my friendly* or devotional *hymning* इन्द्राग्नी ता हवामहे *we invoke them two, Indra and Agni,* सोमपा सोमपीतये *the two drinkers of soma for the drinking of soma.* प्रशस्तये dative sing. of प्रशस्ति in the sense of the Infinitive मित्रस्य स्नेहविषयस्य ममानुष्ठातुः प्रशस्तये ता पूर्वोक्तौ द्वौ सम्भावयतां *Sáyana.*

Verse 4.—उग्रा सन्ता हवामहे *We call them two being fierce,* in the slaughter of foes, उपेदं सवनं सुतं *unto the celebration of this early-morning ceremony.* इन्द्राग्नी इह आ गच्छतां *O Indra and Agni, come hither.*

Verse 5.—ता महान्ता सदस्पती *Those two noble protectors of society* इन्द्राग्नी *O Indra and Agni,* रक्षः उब्जतं *correct the Rakshases* Imp. 2nd. dl. उब्ज उब्जति । अप्रजाः सन्तु अचिणः *may the cannibals be without progeny* अचिणः Vedic for अक्षारः nom. pl. of अक्षृ.

Verse 6.—तेन सत्येन O Indra and Agni, by *that our unfailing* ceremony अधि जागृतं *be ye increasingly watchful* प्रचेतुने पदे *in the post of advising us* इन्द्राग्नी शर्म यच्छतं *O Indra and Agni, grant us peace* or a home प्रचेतुने from चित with affix उन् .

HYMN XXII.

१ प्रातर्युजा वि बोधयाश्विनावेह गच्छतां।
अस्य सोमस्य पीतये॥

२ या सुरथा रथीतमोभा देवा दिविस्पृशा।
अश्विना ता हवामहे॥

३ या वां कशा मधुमत्यश्विना सूनृतावती।
तया यज्ञं मिमिक्षतं॥

XXII.

Verse 1.—विबोधय O annunciating priests, rouse Imp. 2nd. sing. प्रातर्युजा अश्विनौ *the Aswins connected with the morning libation* आ इह गच्छतां *May they come here* to this ceremony. विबोधय implies the ceremonial rousing or awakening which is involved in the बोधन of modern times before Pujas. अस्य सोमस्य पीतये *for the drinking of this soma.*

Verse 2.—या सुरथा रथीतमा *Those who have good cars and are excellent charioteers* उभा देवा दिविस्पृशा *the two gods attached to heaven* अश्विना ता हवामहे *them the Aswin twins we call.*

Verse 3.—या वां कशा मधुमती *That watery whip of you two,* from the horse's perspiration, or that sweet speech of you two अश्विना सूनृतावती which, *O Aswins,* are *effective,* or true, *and agreeable* तया यज्ञं मिमिक्षतं *by means of it* having quickly driven, graciously *please to pour the offering.* सूनृतावती (see. 8. 8. p. 29) here to refers to कशा which may be taken for a whip or speech. सप्त पंचाशद्वाङ्नामसु कशा विषणेति पठितं। मधुमती, एकशतसंख्यकेषूदकनामसु मधु पुरीषमिति पठितं। मिमिक्षतं desiderative Imp. 2nd. dual of मिह।

४ न हि वामस्ति दूरके यत्रा रथेन गच्छथः।
अश्विना सोमिनो गृहं॥

५ हिरण्यपाणिमूतये सवितारमुप ह्वये।
स चेत्ता देवता पदं॥

६ अपां न पातमवसे सवितारमुप स्तुहि।
तस्य व्रतान्युश्मसि॥

७ विभक्तारं हवामहे वसोश्चित्रस्य राधसः।
सवितारं नृचक्षसं॥

८ सखाय आ नि षीदत सविता स्तोम्यो नु नः।
दाता राधांसि शुंभति॥

Verse 4.—अश्विना *O Aswins,* न हि वा अस्ति दूरके *your way is not far* यत्र रथेन गच्छथः *where you are going by carriage* सोमिनः गृहं *to the house of the soma-sacrificer.*

Verse 5.—ऊतये *for protection* हिरण्यपाणिं सवितारं उपह्वये *I invoke the sun* who has *gold in hand* to bestow on the sacrificer स चेत्ता देवता पदं *he being the god* of this mantra *will declare the position* of the *sacrificer* चेत्ता ज्ञापयिता *Sáyana.*

Verse 6.—अवसे सवितारं उपस्तुहि *Eulogize the sun for our protection* अपां न पातं who is *no defender of waters, i. e.,* he dries them up. तस्य व्रतानि उश्मसि *his ceremonies we desire.*

Verse 7.—सवितारं नृचक्षसं हवामहे *We call upon the sun, the illuminator of men* विभक्तारं *the divider* or allotter वसोः चित्रस्य राधसः of *home-insuring varieties of Treasure.*

Verse 8.—सखायः *O friends* or associates, the priests, आनिषीद

९ अग्ने पत्नीरिहा वह देवानामुशतीरुप।
त्वष्टारं सोमपीतये॥
१० आ ग्ना अग्न इहावसे होत्रां यविष्ठ भारतीं।
वरूत्रीं धिषणां वह॥
११ अभि नो देवीरवसा महः शर्मणा नृपत्नीः।
अच्छिन्नपत्राः सचंतां॥

do ye sit around, सविता सोम्यः नु नः *the sun is immediately to be eulogized by us* दाता राधांसि शुम्भति *the giver of treasures shines.*

Verse 9.—अग्ने O *Agni,* इह आवह *bring here,* into this country of divine worship पत्नीः देवानां उशतीः *the wives of the gods longing* for them उप त्वष्टारं सोमपीतये and bring *Twastri* hither for *the drinking* of *soma.* उशतीः pres. part. acc. pl. fem. of वश। इह, देवयजनदेशे *Sáyana.*

Verse 10.—अग्ने O *Agni,* ग्ना इह आवह *bring hither the* divine *ladies* अवसे *for* our *protection* होत्रां यविष्ठ O *most youthful one* bring *Hotrá* the invoking priestess, wife of Agni भारतीं वरूत्रीं धिषणां and *Bharatí,* wife of the sun, the delectable *Varutrí,* and *Dhishaná* the goddess of speech. ग्नाः देवपत्नीः *Sáyana* "Gna" in the sense of a *divine lady* occurs again in the 4th Mandala 9. 4. It is a curious coincidence that "Agane" is found in the same sense in two Assyrian Inscriptions. (*Norris's Assyrian Dictionary,* pp. 468 and 578.)

Verse 11.—देवीः नृपत्नीः May the *goddesses, the defenders of men* अच्छिन्नपत्राः their *plumes unplucked* अभि नः सचन्तां *attend before us* अवसा *with their protection* Inst. sing. महः शर्मणा *and with great blessings.* नृपत्नीः मनुष्याणां पालयित्र्यः *Sáyana* अच्छिन्नपत्राः अच्छिन्नपक्षाः नहि पक्षिरूपाणां देवपत्नीनां पक्षाः केन चिद्यन्ते *Sáyana.*

१२ इहेंद्राणीमुप ह्वये वरुणानीं स्वस्तये।
अग्नायीं सोमपीतये॥

१३. महो द्यौः पृथिवी च न इमं यज्ञं मिमिक्षतां।
पिपृतां नो भरीमभिः॥

१४ तयोरिद्घृतवत्पयो विप्रा रिहंति धीतिभिः।
गंधर्वस्य ध्रुवे पदे॥

१५ स्योना पृथिवि भवानृक्षरा निवेशनी।
यच्छा नः शर्म सप्रथः॥

Verse 12.—इह उपह्वये *We call here* to this ceremony इन्द्राणीं वरुणानीं अग्नायीं *the wives of Indra, Varuna and Agni* स्वस्तये *for our welfare* Dat. sing. of स्वस्ति। सोमपीतये and *for the drinking of the soma.*

Verse 13.—महो द्यौः पृथिवी च *May the Great Heaven and Earth* नः इमं यज्ञं मिमिक्षतां *be pleased to moisten this our sacrifice,* Desid. Imp. 3rd. dual of मिह्। पिपृतां नः भरीमभिः *may they fill us with nourishment.* पिपृतां Imp. 3rd. dual of पॄ। भरीमभिः Inst. pl. of भरीम from भृ with affix ईमनिन् Unadi ऊ-स्म-भृ-स्रु-स्तु-ग्रुभ्य इमनिन्।

Verse 14.—तयोः इत् घृतवत् पयः *This the butter-like water of those two,* Heaven and Earth गन्धर्वस्य ध्रुवे पदे *in the fixed position of the Gandharvas* विप्राः रिहन्ति *the sages lick* धीतिभिः by virtue of their *ceremonies* रिहन्ति the same as लिहन्ति। धीतिभिः कर्मभिः *Sáyana.* गन्धर्वस्य ध्रुवं पदमन्तरिक्षं। यथा यत्तगन्धर्वाप्सरोगण सेवितमन्तरिक्षं।

Verse 15.—पृथिवि *O Earth!* स्योना भव *become more expanded* अनृक्षरा निवेशनी and *a habitation without thorns* यच्छ नः *grant unto us* शर्म सुप्रथः *a good extensive shelter* स्योन-शब्दो विस्तीर्णवाची *Sáyana* अनृक्षरा कण्टकरहिताः ऋक्षरः कण्टकः *Sáyana.*

१६ अतो देवा अवंतु नो यतो विष्णुर्विचक्रमे।
पृथिव्याः सप्त धामभिः॥
१७ इदं विष्णुर्वि चक्रमे त्रेधा नि दधे पदं।
समूल्हमस्य पांसुरे॥
१८ त्रीणि पदा वि चक्रमे विष्णुर्गोपा अदाभ्यः।
अतो धर्माणि धारयन्॥
१९ विष्णोः कर्माणि पश्यत यतो व्रतानि पस्पशे।
इंद्रस्य युज्यः सखा॥

Verse 16.—अतः देवाः अवन्तु नः *May the gods save us from the same* locality यतः पृथिव्याः *from which* locality *of the Earth* विष्णुः विचक्रमे *Vishnu took his various steps* सप्तधामभिः *with the seven metres* or hymns. अतः अस्मात् पृथिवी देशात् .... यतः पृथिव्याः यस्माद्भूप्रदेशात् ... सप्तधामभिः सप्तभि र्गायत्र्यादिभिश्छन्दोभिः साधनभूतैः विचक्रमे विविधं पादक्रमणं कृतवान् *Sáyana.*

Verse 17.—इदं विष्णुः विचक्रमे *This* world *Vishnu stalked over* त्रेधा निदधे पदं *in three ways did he set his foot* (or take his step) समूल्हं अस्य पांसुरे *it was hidden under his dusty foot,* समूल्हं for समूढं ल्ह of ळं and वह.

Verse 18.—त्रीणि पदा विचक्रमे विष्णुः *Three steps did Vishnu take* गोपाः अदाभ्यः himself *the unassailable defender* of all अतः धर्माणि धारयन् *consequently upholding all ceremonies* पदा Vedic for पदानि। अदाभ्यः from दभ दम्भोति।

Verse 19.—विष्णोः कर्माणि पश्यत O priests, *behold the acts of Vishnu* यतः *by virtue of which* acts *i. e.*, by Vishnu's grace व्रतानि पस्पशे the sacrificer has *engaged* in *his ceremonies* इन्द्रस्य युज्यः सखा the same

२० तद्विष्णोः परमं पदं सदा पश्यंति सूरयः ।
दिवीव चक्षुराततं ॥
२१. तद्विप्रासो विपन्यवो जाग्रवांसः समिंधते ।
विष्णो र्यत् परमं पदं ॥

HYMN XXIII.

१ तीव्रा सोमास आ गह्याशीर्वंतः सुता इमे ।
वायो तान् प्रस्थितान् पिब ॥

Vishnu is *Indra's associate friend* पस्पशे Perf. 3rd. sing. from स्पश of which the Imp. f. अस्पष्ट see x. 2 p. 34.

Verse 20.—तद्विष्णोः परमं पदं *That excellent position of Vishnu* सदा पश्यन्ति सूरयः the *sages always behold* दिवि इव चक्षुः आततं *as clearly as the eye directed to the expanse of the sky.* सूरयः nom. pl. of सूरिः.

Verse 21.—विष्णोः यत् परमं पदं *That which is the excellent position of Vishnu* तद्विप्रासः समिन्धते *that the sages illuminate* विपन्यवः जाग्रवांसः *extolling and keeping vigils.* विपन्यवः nom. pl. of विपन्युः from पन with affix यु । जाग्रवांसः perf. part. nom. pl. in क्वसु ।

XXIII.

Verse 1.—वायो O *Vaya* इमे तीव्राः सोमासः *those strong soma* liquors आशीर्वन्तः *well seasoned* for आशीर् see v. 5 p. 17 सुताः are *poured* आगहि come तान् प्रस्थितान् पिब *Drink them brought to the aft* altar, प्रस्थितान् उत्तरवेदिं प्रत्यानीतान् तान् सोमान् पिब । *Sáyana.*

२ उभा देवा दिविस्पृशेन्द्रवायू हवामहे।
अस्य सोमस्य पीतये॥

३ इंद्रवायू मनोजुवा विप्रा हवंत ऊतये।
सहस्राक्षा धियस्पती॥

४ मित्रं वयं हवामहे वरुणं सोमपीतये।
जज्ञाना पूतदक्षसा॥

५ ऋतेन यावृतावृधावृतस्य ज्योतिषस्पती।
ता मित्रावरुणा हुवे॥

Verse 2.—हवामहे *we invoke* उभा देवा *both gods* इन्द्रवायू *Indra and Vayu* दिविस्पृशा *attached to heaven* अस्य सोमस्य पीतये *for the drinking of this soma.*

Verse 3.—विप्राः हवन्ते *the sages invoke* ऊतये *for their protection* इन्द्रवायू *Indra and Vayu* मनोजुवा *swift as thought* सहस्राक्षा *a thousand-eyed* धियस्पती *cherisher of ceremonies* or of the intellect. The last three adjectives are all accusatives in the dual. मनोवत् जुवत इति मनोजुवा from जु to hasten.

Verse 4.—मित्रं वयं हवामहे *We invoke Mitra* वरुणं and *Varuna too* सोमपीतये *for the drinking of the soma* जज्ञाना पूतदक्षसा *having been produced pure in strength* acc. dual. जज्ञाना as in xii. 3 p. 43.

Verse 5.—ऋतेन यौ ऋतावृधौ *Those two* gods *who by Truth are augmenters* of the *sure efficacy* of ceremonies ऋतस्य ज्योतिषस्पती who are *cherishers of the light of Truth* ता मित्रावरुणौ *those two Mitra and Varuna* हुवे *I invoke.*

६ वरुणः प्राविता भुवन्मित्रो विश्वाभिरूतिभिः ।
करतां नः सुराधसः ॥
७ मरुत्वंतं हवामह इंद्रमा सोमपीतये ।
सजूर्गणेन तृंपतु ॥
८ इंद्रज्येष्ठा मरुद्गणा देवासः पूषरातयः ।
विश्वे मम श्रुता हवं ॥
९ हत वृत्तं सुदानव इंद्रेण सहसा युजा ।
मा नो दुःशंस ईशत ॥

Verse 6.—वरुण प्रावितां भुवत् *May Varuna become our protector* भुवत् for भवतु as आभुवत् in v. 3 p. 27. मित्रो विश्वाभिः ऊतिभिः and *Mitra with all* his *helps* करतां नः सुराधसः *may they both make us affluent.*

Verse 7.—मरुत्वन्तं इन्द्रं आ-हवामहे *We call Indra associated with the Maruts* सोमपीतये *for the drinking of the soma* सजूः गणेन तृम्पतु *may he be gratified in unison with the band of Maruts.* सजूः from जुष affix क्विप् । समाना प्रीतिर्यस्येति । Then affix ङ P. 8-2-66 ससजुषो रु । Penultimate lengthened P. 8-2-78 उपधायाश्च ।

Verse 8.—इन्द्रज्येष्ठा मरुद्गणाः The *bands of Maruts having Indra for their senior* or chief देवासः the *gods* पूषरातयः *who have Pusha for their giver* विश्वे मम श्रुता हवं *do ye all hear my call* श्रुता for श्रृणुत 2nd. pl. Imp. of श्रु ।

Verse 9.—हत वृत्तं सुदानवः *Kill Vritra, the enemy, O ye eminent in liberality* इन्द्रेण सहसा युजा *with the powerful Indra joined with you* मा नः दुःशंसः ईशत *May the infamous* Vritra *never lord over* us सु-दानवः voc. pl. of सु-दानु from दा with affix नु Unadi 3-32 दाभाभ्यां नुः । दानु दीता । सहसा बलवता *Sáyana* दुःशंसः दुष्टेन शंसनेन कीर्त्तनेन युक्तः *Sáyana* ईशत Impf. Vedic 3rd. sing. of ईश । No. augment because of मा.

१० विश्वान्देवान् हवामहे मरुतः सोमपीतये।
उग्रा हि पृश्निमातरः॥
११ जयतामिव तन्यतु र्मरुतामेति धृष्णुया।
यच्छुभं याथना नरः॥
१२ हस्कारादिद्युतस्पर्यतो जाता अवंतु नः।
मरुतो मृळयंतु नः॥
१३ आ पूषन् चित्रबर्हिषमाघृणे धरुणं दिवः।
आजा नष्टं यथा पशुं॥

Verse 10.—विश्वान् देवान् मरुतः हवामहे *We call all the gods, the Maruts,* सोमपीतये *for the drinking of the soma* उग्रा हि पृश्निमातरः *fierce are those who have Prisni for their mother.*

Verse 11.—तन्यतुः मरुतां एति *The roaring of the Maruts goes forth* जयतां इव *like that of victors* धृष्णुया *through* their *boldness* यत् शुभं ना याथ नरः *while, O ye men* (or leaders), *ye do not obtain prosperity—i. e.,* until ye prosper, Present 2nd. pl. तन्यतुः शब्दः *Sáyana* from तन Comp. Latin tonitru from tono. धृष्णुया Vedic Instr. sing. of धृष्णुः from धृष with affix क्नु P. 3-2-140 चषि गृधि धृषि क्षिपे क्नुः। नरः voc. pl. of नृ।

Verse 12.—हस्कारात् विद्युतः *From the blazing lightning* अतः परि-जाताः मरुतः *the Maruts produced all over the sky* अवन्तु नः May they *save us* मृळयन्तु नः *may they gladden us* हस्कारात् हसे हसने अच तु प्रकाशमात्रे वर्त्तते *Sáyana.*

Verse 13.—पूषन् आघृणे O *shining Pushan* आ दिवः *bring from heaven* द्युलोकादाहर *Sáyana.* चित्रबर्हिषं धरुणं *the sacrifice-upholding* soma with *variegated grass* आ नष्टं यथा पशुं as one seeks *and brings back*

१४ पूषा राजानमाघृणिरपगूल्हं गुहा हितं ।
अविंदच्चित्रबर्हिषं ॥

१५. उतो स मह्यमिंदुभिः षड्युक्ताँ अनुसेषिधत् ।
गोभिर्यवं न चर्कृषत् ॥

१६ अम्बयो यंत्यध्वभिर्जामयो अध्वरीयतां ।
पृंचती मधुना पयः ॥

lost cattle. अज O thou swift of *motion.* आघृणे voc. of आघृणि from घृ चरणदीप्त्योः *Sáyana.* with affix नि । धरुणं यागस्य धारकं सोमं. *Sáyana* from घृ with affix उन्नि अज from अज to go.

Verse 14.—पूषा आघृणिः *The shining Pushá* राजानं अविन्दत् *got the soma* अपगूल्हं गुहाहितं *concealed and placed in a cavern* चित्रबर्हिषं *on variegated grass layer* राजानं सोमं *Sáyana.* अपगूल्हं for अपगूढं ।

Verse 15.—उत स And *he,* Pushá, *also* मह्यं अनुसेषिधत् *successively brings on, for me,* the sacrifice इन्दुभिः षड्युक्तान् the *six* seasons *endued with the soma* गोभिः यवं न चर्कृषत् *like as he cultivates the barley with* or *by means of oxen.* अनुसेषिधत् frequentative of सिध । चर्कृषत् frequentative of कृष । इन्दुभिः from उन्द् to moisten with affix उ । Unadi 1-12 उनत्ति इन्दुः ।

Verse 16.—अध्वरीयतां Of us *desirous of having sacrifices for ourselves,* from अध्वर क्विप् pres. part. gen. pl. अम्बयः यन्ति अध्वभिः *waters* in the place of mothers *are proceeding on the way* जामयो as *congenial relatives* पृञ्चतीः मधुना पयः *qualifying the milk with honey* अम्बयः pl. of अम्बि from अम्ब with affix इ. जामयो pl. of जामिः from जम with affix इ. पृञ्चतीः pres. part. fem. pl. from पृच पृणक्ति ।

१७ अमूर्या उप सूर्ये याभिर्वा सूर्यः सह।
ता नो हिन्वंत्वध्वरं॥

१८ अपो देवीरुप ह्वये यत्र गावः पिबंति नः।
सिंधुभ्यः कर्त्वं हविः॥

१९ अप्स्वंतरमृतमप्सु भेषजमपामुत प्रशस्तये।
देवा भवत वाजिनः॥

२० अप्सु मे सोमो अब्रवीदंतर्विश्वानि भेषजा।
अग्निं च विश्वशंभुवमापश्च विश्वभेषजीः॥

Verse 17.—अमूः या उप सूर्ये *The waters which are near the sun* याभिः वा सूर्यः सह *or with which the sun* remains ता नः हिन्वन्तु अध्वरं *may they be attracted to our sacrifice* अमू रापः *Sáyana* but no etymology is suggested by him, and it is obsolete. Can it not be compared with the Semitic words מַיִם ماء ما for waters? हिन्वन्तु from हि हिनोति.

Verse 18.—अपो देवीः उपह्वये *I invoke the water goddesses* यत्र गावः पिबन्ति नः *wherein our cattle drink* draughts सिन्धुभ्यः कर्त्वं हविः *to the flowing* waters *offering ought to be made by* us सिन्धुभ्यः स्यन्दनशीलाभ्योऽद्भ्यः देवताभ्यो हविः कर्त्वं अस्माभिः कर्तव्यं *Sáyana.*

Verse 19.—अप्सु अन्तर् अमृतं *Within waters is nectar* or immortality अप्सु भेषजं *in waters is medicine* अपां उत प्रशस्तये *therefore also for the laudation of the water* divinities देवाः भवत वाजिनः *do ye hasten O gods* or priests भवत Imp. 2nd. pl. of भू। देवाः, हे देवा ऋत्विजादयो ब्राह्मणाः *Sáyana.* वाजिनः वेगवन्तः *Sáyana.*

Verse 20.—अप्सु अन्तर् *Within waters* मे सोमः अब्रवीत् *so* the god *soma told me* विश्वानि भेषजा *all medicines* are contained अग्निं च विश्वशंभुवं

२१ आपः पृणीत भेषजं वरूथं तन्वे मम ।
ज्योक् च सूर्यं दृशे ॥
२२ इदमापः प्र वहत यत्किं च दुरितं मयि ।
यद्वाहमभिदुद्रोह यद्वा शेप उतानृतं ॥
२३ आपो अद्यान्वचारिषं रसेन समगस्महि ।
पयस्वानग्न आ गहि तं मा सं सृज वर्चसा ॥

and fire also, the source of universal comfort आपश्च विश्वभेषजीः *and all medicinal waters* भेषजा neut. pl. like पौंस्या in v. 9 p. 19 विश्वशम्भवं, तथा विश्वशम्भुवं सर्वस्य जगतः सुखकरमेतन्नामकं चाग्निं चापः वर्तमानं सोमोऽब्रवीत् Sáyana.

Verse 21.—आपः *O waters* पृणीत तन्वे मम *prepare for my body* भेषजं वरूथं *a medicine, preservative* from disease ज्योक् च सूर्यं दृशे *for seeing the sun continually* पृणीत Imp. 2nd. pl. of पृ । तन्वे dat. sing. of तनु । वरूथं *fender* from वृ with affix उथन् Unadi 2-6. ज्योक् चिरं Sáyana. दृशे Vedic Infinitive of दृश P. 3-4-11 दृशे विखे च ।

Verse 22.—आपः प्रवहत *O ye waters, wash away* from me इदं यत्किंच दुरितं मयि *this and whatever sin caused by ignorance lurks in me* यद् वा अहं अभिदुद्रोह *and whatever I have* knowingly *committed by violence* यद् वा शेपे उत अनृतं *and if I have also cursed any one untruthfully and wrongly.*

Verse 23.—आपः अद्य अन्वचारिषं *I have this day entered the waters* in my ceremonial bath रसेन समगस्महि *we have come in contact with their essence* पयस्वान् अग्ने आगहि *come, O Agni, thou art mixed with water* तं मा संसृज वर्चसा *endow the same myself with thy brightness.* समगस्महि Aor. 1st. pl. of गम the final *m* of the root being omitted P. 6-4-37. and it is incapable of इट by general rule.

२४ सं माग्ने वर्चसा सृज सं प्रजया समायुषा।
विद्युर्मे अस्य देवा इंद्रो विद्यात्सह ऋषिभिः॥

HYMN XXIV.

१ कस्य नूनं कतमस्यामृतानां
मनामहे चारु देवस्य नाम।
को नो मह्या अदितये
पुनर्दात् पितरं च दृशेयं मातरं च॥

Verse 24.—अग्ने *O Agni* मा वर्चसा [illegible] *endow me with thy brightness* सं प्रजया सं आयुषा *and endow me also with offspring and long life* विद्युः मे अस्य देवाः *let the gods know of this one, myself* इंद्रः विद्यात् *let Indra know* सह ऋषिभिः *with the Rishes.*

XXIV.

Verse 1.—कस्य देवस्य चारु नाम *Of what god's excellent name* कतमस्य नूनं अमृतानां of *which immortal's indeed* मनामहे *shall we (I) repeat?* 1st. pl. Atman. of मन or मा। कः नः पुनर्दात् *who will give us back* दात् Vedic for अदात् Aor. 3rd. sing. the augment omitted P. 6-4-75 as in iii. c 3, p. 11 मह्यै अदितये *to the great earth* मह्यै for महत्यै। पितरं च दृशेयं मातरं च *that I may see my father and mother* दृशेयं Vedic for दृश्यासं benedictive 1st. sing. [This is said to be the exclamation of Sunasepha from the stake to which he was tied as a victim, but from which he was afterwards liberated. The story is told in the Aitareya Brahmana, vii. 16, 17.]

२ अग्ने वयं प्रथमस्यामृतानां
मनामहे चारु देवस्य नाम ।
स नो मह्या अदितये
पुनर्दात् पितरं च दृशेयं मातरं च ॥
३ अभि त्वा देव सवितरीशानं वार्य्याणां ।
सदावन् भागमीमहे ॥
४ यश्चिद्धि त इत्था भगः शशमानः पुरा निदः ।
अद्वेषो हस्तयोर्दधे ॥
५ भगभक्तस्य ते वयमुदशेम तवावसा ।
मूर्द्धानं राय आरभे ॥

Verse 2.—अग्नेः प्रथमस्य अमृतानां देवस्य *of Agni the first god among the Immortals* वयं मनामहे चारु नाम *we repeat the excellent name* सः नः पुनर्दात् *may he give us* (*me*) *back* मह्यै &c., as before.

Verse 3.—सदा अवन् O thou our *constant defender* देव सवितः O *god Savitri* (the sun) त्वा ईशानं वार्याणां *unto thee the lord* of *delectable* treasures भागं अभि ईमहे *we implore alway for our portion* ईमहे as in xvii. 3, p. 62.

Verse 4.—यः चित् हि भगः *Even that very wealth* इत्था शशमानः *which is thus honourable* पुरा निदः अद्वेषः *and prior to* any *accusation is free from envy* ते हस्तयोः दधे *and is held in thy two hands* we ask of thee. इत्था प्रकार वचने from इदं with affix थमु P. 5-3-24 इदमस्थमुः । शशमानः from शश with affix आनश् P. 3-2-129.

Verse 5.—भगभक्तस्य ते वयं *We that are thine who art in possession of wealth* उदशेम तव अवसा *we shall by thy protection well prevail* मूर्द्धानं रायः आरभे *for attempting to manifest the summit of wealth*

६ नहि ते क्षत्रं न सहो
न मन्युं वयश्चनामी पतयंत आपुः।
नेमा आपो अनिमिषं
चरंतीर्न ये वातस्य प्र मिनंत्यभ्वं॥
७ अबुध्ने राजा वरुणो
वनस्योर्ध्वं स्तूपं ददते पूतदक्षः।
नीचीनाः स्थुरुपरि बुध्न
एषामस्मे अंतर्निहिताः केतवः स्युः॥

उदग्रेम = उत् अग्रेम Vedic pot. 1st. pl. of अग्र् अग्रते as if it were a verb of the 1st. conj. parasmai pada. आ रभे from रभ with affix केन् in the Infinitive sense P. 3-4-24 कृत्यार्थेतवै केन्केन्यत्वनः।

Verse 6.—अमी वयश्चन *Those birds* पतयन्तः *flying in the air* न हि ते क्षत्रं आपुः *have not attained thy strength* न सहः *nor thy power* न मन्युं *nor* are they up to *thy wrath*, न इमाः आपः अनिमिषं चरन्तीः *nor these waters ceaseless in motion* न ये वातस्य प्रमिनन्ति अभ्वं *nor can those blowings of the wind surpass thy velocity.* प्रमिनन्ति Pres. 3rd. pl. of मी मीनाति the first vowel shortened in the Vedas. अभ्वं वेगं *Sáyana.*

Verse 7.—अबुध्ने "In the baseless firmament" (Wilson) राजा वरुणः *King Varuna* पूतदक्षः of "pure vigor" (*Wilson*) ऊर्ध्वं ददते *holds on high* वनस्य स्तूपं *the assemblage of* his *rays* of light नीचीनाः स्युः his rays *remain* on high *tending downwards* उपरि बुध्न एषां *their base remains on high* अस्मे अन्तर्निहिताः केतवः स्युः *may sensibilities* or vitalities *thereby become inherent in us* (Comp. vi. 3, p. 20) अबुध्ने मूलरहितेऽन्तरिक्षे *Sáyana.* वनस्य वननीयस्य तेजसः स्तूपं ... ददते धारयन्ति *Sáyana.* नीचीनाः Fem. of न्यच् from नि अच्। केतवः प्रज्ञापकाः प्राणाः अस्मे अस्मासु *Sáyana.*

८ उरुं हि राजा वरुणश्चकार
सूर्याय पन्थामन्वेतवा उ ।
अपदे पादा प्रतिधातवेऽक-
रुतापवक्ता हृदयाविधश्चित् ॥

Verse 8.—राजा वरुणः *King Varuna* उरुं हि चकार पन्थां *verily made the path wide* सूर्याय *for the sun* अन्वेतवे उ *verily for his moving in succession* अपदे अकर् *he made* a way *in the footing-less* or pathless firmament पादा प्रतिधातवे for him *to set his two feet* उत अपवक्ता हृदयाविधः चित् *and now moreover may he* prove a reprover *of the heart-piercing enemy* [illegible] for पन्थानं । अन्वेतवे, अनु इण् with affix तवै in the sense of the Infinitive P. 3-4-9. प्रतिधातवे = प्रति धा with affix तवेन in the sense of the Infinitive, P. 3-4-9. अकर् Vedic Aor. 3rd. sing. equivalent to अकार्षीत् । हृदयाविधः = हृदय + विधः verbal gen. sing. from व्यध विध्यति । The final vowel of the object lengthened नहिवृत्ति वृषि व्यधि रुचि सहि तनिषु क्वौ P. 6-3-116 like म्रगावित् Bhatti ii. 7. Sáyana suggests an alternative rendering of the first sentence in the second line of the Stanza. यद्वा अपदे यूपे बद्धेन मया गन्तुमशक्ये भूदेशे पादौ प्रक्षेप्तुमुपायं बन्धविमोचनरूपं करोतु This would indeed get rid of a tautology and be more consistent with the concluding sentence. Sunasepha, the reciter of the Mantra, while tied to the stake, might well say, "May Varuna who had made a path for the sun in the pathless sky similarly make a way for me by loosing my strands, and prove a rebuker of the enemy." In this case अकर् though Aorist, is to be taken in the Imperative sense, which is constantly done in the Vedas, P. 3-4-6 छन्दसि लुङ् लङ् लिटः ।

९ शतं ते राजन् भिषजः सहस्र-
मुर्वी गभीरा सुमतिष्टे अस्तु।
बाधस्व दूरे निर्ऋतिं पराचैः
कृतं चिदेनः प्र मुमुग्ध्यस्मत्॥
१० अमी य ऋक्षा निहितास उच्चा
नक्तं ददृश्रे कुहचिद्दिवेयुः।
अदब्धानि वरुणस्य व्रतानि
विचाकशच्चंद्रमा नक्तमेति॥

Verse 9.—राजन् *O King* Varuna शतं ते भिषजः सहस्रं *thy medicines*, or preventives of bondage, are *of hundreds of thousands* सुमतिः ते may *thy good will* to us उर्वी गभीरा अस्तु *become manifold and deep* बाधस्व दूरे निर्ऋतिं पराचैः *bind down the evil genius averted from us far off* in a distant region. कृतं चित् एनः प्रमुमुग्धि अस्मत् *remit also* all *our sins* that have been *perpetrated*. सुमतिष्टे Vedic combination of सुमतिः ते। प्रमुमुग्धि Vedic Imp. 2nd. sing. मुच here treated as a verb of the 3rd. conj. by Vedic license, बहुलं छन्दसीति श्नुः *Sáyana*. निर्ऋतिं पाप देवतां *Sáyana*. It seems to refer to the Zoroasterian Ahriman or Evil principle.

Verse 10.—अमी ऋक्षाः *Those stars* ये निहितासः उच्चा *which are placed on high* नक्तं ददृश्रे and *are seen at night* कुहचित् दिवा ईयुः *are gone somewhere in the day* अदब्धानि वरुणस्य व्रतानि but *the ceremonies of Varuna are unobstructed*, विचाकशत् चन्द्रमा नक्तं एति *at night* by his command *the moon goes shining brilliantly* ऋक्षाः सप्त ऋषयः ..यद्वा सर्वेऽपि नक्षत्र-विशेषाः *Sáyana*. ददृश्रे Perf. 3rd. pl. Vedic for ददृशिरे P. 6-4-76 दृशेश्च रे। विचाकशत् frequentative of कश or काश। अदब्धानि from दभ, similar to अदाभ्यः in xxii. 18 p. 78.

११ तत्त्वा यामि ब्रह्मणा वंदमान-
स्तदा शास्ते यजमानो हविर्भिः ।
अहेलमानो वरुणेह बोध्यु-
रुशंस मा न आयुः प्र मोषीः ॥
१२ तदिन्नक्तं तद्दिवा मह्यमाहु-
स्तदयं केतो हृद आ वि चष्टे ।
शुनः शेपो यमह्वद्गृभीतः
सो अस्मान् राजा वरुणो मुमोक्तु ॥

Verse 11.—तत् त्वा यामि ब्रह्मणा वन्दमानः *Beseeching thee with hymns I ask* it (my life) *of thee* तद् आशास्ते यजमानः हविर्भिः *the sacrificer begs it by means of offerings* अहेलमानः वरुण इह बोधि *O Varuna without slighting* our supplication *attend to our wants* उरुशंस मा न आयुः प्रमोषीः O thou that *art* so *widely praised, do not take away our* (my) *life.* यामि, सप्तदशसङ्ख्यकेषु याञ्चाकर्मसु ईमहे यामीति पठितं *Sáyana,* अहेलमानः from हेड हेडते । मोषीः Aor. 2nd. sing. of मुष मुष्णाति augment omitted because of the prohibitive particle मा । बोधि Imp. 2nd. sing. Vedic of बुध.'

Verse 12.—तदित् नक्तं तत् दिवा *This very* eulogy of Varuna *by night, this very* hymn *by day* मह्यं आहुः priests *told me* तदयं केतः हृदः आविचष्टे *the same this mental intention disclosed* शुनः शेपः यं अह्वत् गृभीतः *whom Sunasepa called when arrested* सः राजा वरुणः अस्मान् मुमोक्तु *may the same King Varuna release us.* केतः प्रज्ञाविशेषः *Sáyana* हृदः मनसः *Sáyana.* gen. sing. मुमोक्तु Imp. 3rd. sing. by Vedic license treated as of the 3rd. conj. like मुमुग्धि V. 9. गृभीतः Vedic for गृहीतः । अह्वत् Aor. 3rd. sing. of ह्वेञ् ।

१३ शुनः शेपो ह्यह्वद्गृभीत-
स्त्रिष्वादित्यं द्रुपदेषु बद्धः।
अवैनं राजा वरुणः ससृज्या-
द्विद्वाँ अदब्धो वि मुमोक्तु पाशान्॥
१४ अव ते हेळो वरुण नमोभि-
रव यज्ञेभिरीमहे हविर्भिः।
क्षयन्नस्मभ्यमसुर प्रचेता
राजन्नेनांसि शिश्रथः कृतानि॥

Verse 13.—शुनः शेपः हि आदित्यं अह्वत् गृभीतः *Sunasepa, when arrested, called on the son of Aditi, Varuna,* त्रिषु द्रु-पदेषु बद्धः *tied to the three wooden feet* or posts of the stake एनं राजा वरुणः अव सृज्यात् *May King Varuna release this one.* विद्वान् अदब्धः विमुमोक्तु पाशान् may the *irresistable* god, *understanding* the fact, *loosen or untie the cord.* सृज्यात् Opt. 3rd. sing. सृज with reduplication and treated as of the 2nd. conj.; both by Vedic license.

Verse 14.—ते हेळः वरुण *Thy wrath O Varuna* अव ईमहे नमोभिः *we assuage by obeisances* अव यज्ञेभिः हविर्भिः *we assuage by sacrificial offerings* असुर प्रचेता राजन् O *resplendent and wise Asura* क्षयन् अस्मभ्यं *remaining here for our benefit* एनांसि शिश्रथः कृतानि *slacken the sins we have committed,* शिश्रथः Aor. 2nd. sing. the omission of augment as in iii. *c.* 3 p. 11 and its subjection to reduplication by P. 3-1-48 being both Vedic. It may appear somewhat singular that Varuna is addressed as "Asura." But it must be remembered that Asura or "Ahura" is in the Zend Avesta an *epithet* applied to the principle of Good, in opposition to the principle of Evil. "Ahura-"

१५ उदुत्तमं वरुण पाशमस्म-
दवाधमं वि मध्यमं श्रथाय ।
अथा वयमादित्य व्रते
तवानागसो अदितये स्याम ॥

HYMN XXV.

१ यच्चिद्धि ते विशो यथा प्र देव वरुण व्रतं ।
मिनीमसि द्यवि द्यवि ॥

mazda is often addressed and spoken of only as "Ahura" (Bleeck's Avesta; ii. pp. 8, 9, 11, 18, 20, 37, &c.). Here in v. 8 the prince of Evil is referred to as "Nir-riti," not dissimilar in meaning to "Anghra" the initial part of Anghra-mainyus, and Varuna is addressed as the good principle or God under the style of Asura, i. e., "Ahura." Sayana, as we have seen, calls the one पापदेवता and here he construes the other असुर, अनिष्ट क्षेपणशील, "competent to repel the evil."

Verse 15.—उत् उत्तमं वरुण पाशं अस्मत् *O Varuna, slackening upward the tie on our head* अव अधमं मध्यमं विश्रथाय (Vedic Imp. 2nd. sing. of श्रथ) *loosening down that on the lower parts, the feet, and separating that which is in the middle part,* release me अथा वयं आदित्य *that we, O son of Aditi,* व्रते तव अनागसः *being in thy ceremony without sin* अदितये स्याम *may be for its integral completion.* अदितये Dat. sing. of अ-दिति from दो to cut asunder. अदितये खण्डराहित्याय *Sáyana.*

XXV.

Verse 1.—देव वरुण *O god Varuna* यत् चित् हि ते व्रतं *whatever indeed ceremony of thine* प्र मिनीमसि *we have* under a delusion *ob-*

२ मा नो वधाय हत्नवे जिहीलानस्य रीरधः।
मा हृणानस्य मन्यवे ॥
३ वि मृळीकाय ते मनो रथीरश्वं न संदितं।
गीर्भिर्वरुण सीमहि ॥
४ परा हि मे विमन्यवः पतंति वस्य इष्टये।
वयो न वसतीरुप ॥

structed विशः यथा *as* many of thy *creatures* sometimes do त्यवि त्यवि *day by day* do thou complete the same ceremony. मिनीमसि from मी as in xxiv. 6. The final इ is Vedic as in i. 7 p. 3 and in numerous other instances.

Verse 2.—मा नः रीरधः *do not consign us* वधाय हत्नवे जिहीलानस्य *to slaughter* under thy sin-*destroying ire* who has been justly *offended* मा हृणानस्य मन्यवे consign *not us* to thy *indignant wrath.* हत्नवे, हत्नोः पापहननशीलस्य तव सम्बन्धिने *Sáyana*, from हन with affix कत्नच् Un. 3-30 हनिमद्यां कत्नच्। रीरधः Aor. 2nd. sing. of राध। जिहीलानस्य from हेड perf. part. in कानच् the change of ए into ई is Vedic. हृणानस्य the same part of the verb.

Verse 3.—मृळीकाय *For* our *relief* वरुण *O Varuna* ते मनः गीर्भिः वि सीमहि *we knit thy mind with our hymns i. e.*, propitiate thee. रथीः अश्वं न संदितं *as a charioteer* refreshes his *horse broken doun* by fatigue. सन्दितं from दो to cut down. सीमहि Vedic from षिव।

Verse 4.—मे विमन्यवः *My wrathless* tranquil *mind* परा पतन्ति हि *turns indeed* वस्यः इष्टये *to the desire of the rich treasure* of life वयः न वसतीः उप *like birds to the vicinity of their habitations.* वस्यः Vedic for वसीयस् comparative or intensive (Vedic) *of* वसुमत्

५ कदा क्षत्रश्रियं नरमा वरुणं करामहे ।
मृळीकायोरुचक्षसं ॥
६ तदित्समानमाशाते वेनंता न प्र युच्छतः ।
धृतव्रताय दाशुषे ॥
७ वेदा यो वीनां पदमंतरिक्षेण पततां ।
वेद नावः समुद्रियः ॥
८ वेद मासो धृतव्रतो द्वादश प्रजावतः ।
वेदा य उपजायते ॥

Verse 5.—कदा वरुणं आ करामहे मृळीकाय *When shall we be able to turn Varuna hither for our happiness* क्षत्रश्रियं *endowed with strength* नरं *the leader* उरुचक्षसं *beholding many.* The three last accusatives refer to Varuna. करामहे Vedic for करवाम ।

Verse 6.—वेनन्ता The two gods Mitra and Varuna being *gracious,* धृतव्रताय दाशुषे *to the sacrificer* who has *undertaken the ceremony* तद् इत् समानं आशाते have *accepted that very* offering which is *common to* themselves न प्रयुच्छतः *they do not neglect it* वेनन्ता pres. part. dual from वेन । आशाते perf. 3rd. dual of अश अश्नुते । प्रयुच्छतः pres. 3rd dual of युच्छ् ।

Verse 7.—वेदा यः Varuna *who knows* वीनां पदं *the track of birds* अन्तरिक्षेण पततां *passing through the sky* वेद नावः समुद्रियः the same Varuna *abiding in the sea knows* also the course *of ships* समुद्रियः समुद्रेऽवस्थितो वरुणः *Sáyana.*

Verse 8.—वेद धृतव्रतः Varuna having *undertaken the ceremony knows* मासः द्वादशः प्रजावतः *the twelve months with their productions* वेदा यः उपजायते *knows* also *that* (the thirteenth intercalary month or *mala másа*) *which is produced over of itself.*

९ वेद वातस्य वर्तनिमुरोऋष्वस्य बृहतः।
वेदा ये अध्यासते ॥
१० नि षसाद धृतव्रतो वरुणः पस्त्यास्वा।
साम्राज्याय सुक्रतुः ॥
११ अतो विश्वान्यद्भुता चिकित्वाँ अभि पश्यति।
कृतानि या च कर्त्वा ॥
१२ स नो विश्वाहा सुक्रतुरादित्यः सुपथा करत्।
प्र ण आयूंषि तारिषत् ॥

Verse 9.—वेद वातस्य वर्तनिं *He knows the course of the wind* उरोः ऋष्वस्य बृहतः *extended noticeable and great*, referring to the "wind" वेदा ये अध्यासते he *knows also those who dwell above* ऋष्वस्य दर्शनीयस्य *Sáyana.*

Verse 10.—धृतव्रतः वरुणः सुक्रतुः *Varuna of excellent works accepting the ceremony* आ निषसाद *has come and sat down* पस्त्यासु *among the divine progeny* साम्राज्याय *for their good* government. पस्त्यासु दैवीषु प्रजासु *Sáyana.* प्रजानां साम्राज्यसिद्ध्यर्थं *Sáyana.*

Verse 11.—अतः चिकित्वान् *Having learnt from him, i. e.*, Varuṇa. अभिपश्यति the sage *beholds* विश्वानि अद्भुता *all marvels* कृतानि या च कर्त्वा both *those* which had already been *achieved* and *also those to be achieved* चिकित्वान् perf. part. कतु of कित ज्ञाने।

Verse 12.—सः सुक्रतुः आदित्यः *He the Aditya of excellent ceremonies, i. e.*, Varuna नः सुपथा करत् *may he make us connected with the good way* विश्वाहा *all* our *days* नः आयूंषि प्रतारिषत् *may he increase our term of life.* करत् for करोतु। तारिषत् from तॄ causal लेट्

१३ बिभ्रद्द्रापिं हिरण्ययं वरुणो वस्त निर्णिजं ।
परि स्पशो नि षेदिरे ॥
१४. न यं दिप्सन्ति दिप्सवो न द्रुह्वाणो जनानां ।
न देवमभिमातयः ॥
१५ उत यो मानुषेष्वा यशश्चक्रे असाम्या ।
अस्माकमुदरेषु आ ॥
१६ परा मे यन्ति धीतयो गावो न गव्यूतीरनु ।
इच्छन्तीरुरुचक्षसं ॥

Verse 13.—वरुणः बिभ्रत् *Varuna wearing* द्रापिं हिरण्ययं *a golden coat of mail* वस्त निर्णिजं *has covered his well-nourished body* स्पशः परि निषेदिरे *the brilliant rays spread around.* हिरण्ययं Vedic for हिरण्मयं । वस्त Impt. Atm. 3rd. sing. of वस वस्ते the augment omitted. निर्णिजं verbal from णिजिर् शौचपोषणयोः

Verse 14.—न यं दिप्सन्ति दिप्सवः *whom malicious assailants do not assail* न द्रुह्वाणः जनानां *nor the enemies of all beings* न देवं अभिमातयः, *him the divine,* Varuna, *sin cannot* touch दिप्सन्ति desiderative from दभ । द्रुह्वाणः from द्रुह with affix क्वनिप् । अभिमातयः पाप्मानः *Sáyana.*

Verse 15.—उत यः *Who moreover* मानुषेषु यशः आ चक्रे *has on all sides created food for men* आ असामि and *plentifully on all sides* अस्माकं उदरेषु आ especially *on all sides for our bellies.* असामि सम्पूर्णं ।

Verse 16.—मे धीतयः परा यन्ति *My thoughts turn after* इच्छन्तीः उरुचक्षसं *desiring him on whom are the sights of many* गावः न गव्यूतीः अनु *like cows after* their *pastures* धीतयः बुद्धयः *Sáyana* उरु चक्षसं बहुभिर्दृष्टं *Ibid.* गव्यूतिः गावोऽत्र यूथन्त इत्यधिकरणे क्तिन् *Ibid.*

१७ सं नु वोचावहै पुनर्यतो मे मध्वाभृतं।
होतेव क्षदसे प्रियं॥
१८ दर्शं नु विश्वदर्शतं दर्शं रथमधि क्षमि।
एता जुषत मे गिरः॥
१९ इमं मे वरुण श्रुधी हवमद्या च मृळय।
त्वामवस्युरा चके॥
२० त्वं विश्वस्य मेधिर दिवश्च ग्मश्च राजसि।
स यामनि प्रति श्रुधि॥

Verse 17.—सं वोचावहै नु पुनः *We two* (thou, O Varuna, and *myself*) *shall certainly again commune* with each other यतः मे आभृतं मधु *since my prepared offering* होता इव क्षदसे प्रियं thou *eatest graciously like the sacrificer.*

Verse 18.—दर्शं नु विश्वदर्शतं *I have surely seen him who is worthy the sight of the universe* दर्शं रथं अधि क्षमि *I have had a good sight of his chariot on the earth* एता जुषत मे गिरः *he has accepted these my praises* of him दर्शं Aor. 1st. sing. of दृश augment omitted. दर्शतं as in ii. *a.* 1 p. 4. क्षमि क्षमायां भूमौ *Sáyana.* जुषत Imp. augment omitted.

Verse 19.—वरुण श्रुधी *O Varuna, hear* इमं मे हवं *this my call* अद्य च मृळय and *gladden me this day* त्वां अवस्युः आचके *desiring thee for my protector I utter praises* अवस्युः as in xiv. 5 p. 51 आचके Perf. 1st. sing. of कै शब्द.

Verse 20.—त्वं मेधिर राजसि *Thou art the illuminator, O thou sage,* विश्वस्य दिवश्च ग्मश्च *of the Universe, both of heaven and earth* स यामनि प्रतिश्रुधि *do thou thyself respond* (or promise) *for our fruition* of peace

२१ उदुत्तमं मुमुग्धि नो वि पाशं मध्यमं चृत ।
अवाधमानि जीवसे ॥

HYMN XXVI.

१ वसिष्ठा हि मियेध्य वस्त्राण्यूर्जां पते ।
सेमं नो अध्वरं यज ॥

२ नि नो होता वरेण्यः सदा यविष्ठ मन्मभिः ।
अग्ने दिवित्मता वचः ॥

ऋ and (what the Nighaṇṭu also gives) ऊर्म are synonyms for Earth. The latter is probably the root of "Zamin." यामनि from या प्रापणे with affix मनिन्.

Verse 21.—उत्तमं नः पाशं *Our uppermost band* उत् मुमुग्धि *do thou untie upward* मध्यमं वि चृत our *middle band* (on the abdomen) do thou *pull off* अव अधमानि *the lower bands on the feet do thou cast down* जीवसे *for our living*, that we may live. जीव with से in the Infinitive sense, चृत Imp. 2nd. sing. of चृत ।

XXVI.

Verse 1.—मियेध्य O Agni, *competent for the sacrificial ceremony* ऊर्जांपते *thou cherisher of all food* वसिष्व वस्त्राणि *put on* thy *apparel* स इमं नः अध्वरं यज the same *thyself accomplish this our ceremony.* मियेध्य for मेध्य which is from मेध *marrow fat*, comp. Hebrew מח मकारैकारयोर्मध्ये इयागमश्छान्दसः । वसिष्व Imp. 2nd. sing. Atman. of वस वस्ते The insertion of इट् is agreeably to P. 7-2-35.

Verse 2.—सदा यविष्ठ अग्ने O *Agni, thou ever young* or fresh नि नः होता वरेण्यः *sit down our delectable accomplisher* of ceremonies मन्मभिः endued with *glory* दिवित्मता वचः rest here lauded *with illu-*

३ आ हि ष्मा सूनवे पितापिर्यजत्यापये।
सखा सख्ये वरेण्यः॥
४ आ नो बर्ही रिशादसो वरुणो मित्रो अर्यमा।
सीदंतु मनुषो यथा॥
५ पूर्व्य होतरस्य नो मंदस्व सख्यस्य च।
इमा उषु श्रुधी गिरः॥
६ यच्चिद्धि शश्वता तना देवं देवं यजामहे।
त्वे इद्धूयते हविः॥

minating speech नि for निषीद। दिविजता वचः दीप्तिमता वचसा *Sáyana* वचः instr. sing. but not declined.

Verse 3.—सूनवे पिता Render unto me as a *father to a son* वरेण्यः thou Agni who art *delectable* आपिः आयजति आपये even as *a relative renders to a re lative* सखा सख्ये and a *friend to a friend.* आपि बन्धुः *Sáyana.*

Verse 4.—रिशादसः वरुणः मित्रः अर्यमा *May Varuna Mitra Ariama, consumers of the enemy* नः बर्हि आसीदन्तु *come to our sacrificial layer* मनुषः यथा *as* they did to that of *Manus* मनुषः Gen. sing. of मनुस्। मनुः प्रजापतिः (*Sáyana*) from मन् Unadi 2-111 and 113.

Verse 5.—पूर्व्य होतः Thou *vocator,* our *superior* or senior अस्य नः मन्दस्व *make cheer for this our* protected ceremony सख्यस्य च *and for thy amity* to us इमाः उषु श्रुधि गिरः *listen to these* our *pious hymns.*

Verse 6.—यत् चित् हि शश्वता तना *Albeit by means of constant and extended offerings* देवं देवं यजामहे *we sacrifice to this and that god* i. e. *various gods* त्वे इत् हूयते हविः the whole *offering is made even unto thee* त्वे for त्वयि।

७ प्रियो नो अस्तु विश्पतिर्होता मंद्रो वरेण्यः ।
प्रियाः स्वग्नयो वयं ॥
८ स्वग्नयो हि वार्यं देवासो दधिरे च नः ।
स्वग्नयो मनामहे ॥
९ अथा न उभयेषाममृत मर्त्यानां ।
मिथः संतु प्रशस्तयः ॥
१० विश्वेभिरग्ने अग्निभिरिमं यज्ञमिदं वचः ।
चनो धाः सहसो यहो ॥

Verse 7.—प्रियः नः अस्तु *May* Agni *be propitious to us* विश्पतिः *the nourisher of all creatures* होता मन्द्रः *the cheery vocator* वरेण्यः and *delectable* प्रियाः स्वग्नयः वयं and *may we* also being *connected with the excellent Fire become agreeable* to thee.

Verse 8.—स्वग्नयः हि देवासः च नः *Since our Devas* or illustrious priests *also being connected with the excellent Fire* वार्यं दधिरे *held the delectable* offering स्वग्नयः मनामहे *we being connected with the excellent Fire pray unto thee* देवासः दीप्यमाना ऋत्विजः *Sáyana.* मनामहे त्वां याचामहे *Sáyana.*

Verse 9.—अथ नः सन्तु *Now then let there be among us* उभयेषां अमृतमर्त्यानां both *among immortals and mortals* मिथः प्रशस्तयः *mutual courtesies* or greetings.

Verse 10.—अग्ने सहसः यहो O *Agni, son of strength* विश्वेभिः अग्निभिः *connected with all fires* इमं यज्ञं accepting *this sacrifice* इदं वचः *and this address* चनः धाः *provide food for* us धाः for अधाः Aor. 2nd. sing. Augment omitted बहुलं छन्दसि अमाङ् योगेऽपि P. 6-4-75 यहो पुत्र *Sáyana* voc. of यज्ञः "Yahus" is a curious word for a *son*—by a metathesis it is almost identical with the Greek *υἱος* "hyios."

HYMN XXVII.

१ अश्वं न त्वा वारवंतं वन्दध्या अग्निं नमोभिः।
सम्राजंतमध्वराणां॥

२ स घा नः सूनुः शवसा पृथुप्रगामा सुशेवः।
मीढ्वाँ अस्माकं बभूयात्॥

३ स नो दूराच्चासाच्च नि मर्त्यादघायोः।
पाहि सदमिद्विश्वायुः॥

XXVII.

Verse 1.—त्वा अग्निं वन्दध्यै नमोभिः *To salute thee, Agni, with obeisances* are we come सम्राजन्तं अध्वराणां *reigning over sacrifices*, refers to Agni. अश्वं न वारवन्तं *like a horse with manes.* वन्दध्यै for वन्दितुं P. 3-4-9.

Verse 2.—स घा सूनुः शवसा *He*, Agni, *even* he, *the son of strength* पृथु प्रगामा *coming often* नः सुशेवः *may he be with a favourable face to us* मीढ्वान् अस्माकं बभूयात् *may he prove a showerer of our* desires. शवसा Vedic for शवसः gen. sing. प्रकर्षेण गमनं प्रगामः Sáyana मीढ्वान् Perf. part. क्वसु of मिह P. 6-1-12 दात्वान् साढ्वान् मीढ्वाँश्च। बभूयात् Vedic optative in the form of लिट्।

Verse 3.—सः विश्वायुः O Agni, *all-pervading thyself* नः निपाहि *save us* दूरात् च आसात् च *both from far and near* मर्त्यात् अघायोः *from the man that loveth sin.* विश्वायुः विश्वमयनं गमनं यस्येति (विश्वायुः) बहुव्रीहिः *Sáyana.* अघायोः Abl. sing. of अघायुः Verbal denominative from अघ *sin.* Like from अवस्युः from अवस् 14. 5; p. 51 and 25. 19 p. 98.

४ इममू षु त्वमस्माकं सनिं गायत्रं नव्यांसं ।
अग्ने देवेषु प्र वोचः ॥

५. आ नो भज परमेष्वा वाजेषु मध्यमेषु ।
शिक्षा वस्वो अंतमस्य ॥

६ वि भक्तासि चित्रभानो सिंधोरूर्मा उपाक आ ।
सद्यो दाशुषे क्षरसि ॥

७ यमग्ने पृत्सु मर्त्यमवा वाजेषु यं जुनाः ।
स यंता शश्वतीरिषः ॥

Verse 4.—अग्ने *O Agni* इमं उ षु सनिं *this very gift* of sacrificial offering अस्माकं *of ours* गायत्रं नव्यांसं and *this fresh hymn* देवेषु प्रवोचः *do thou annunciate among the gods.* नव्यांसं Vedic for नवीयांसं । प्रवोचः Aor. 2nd. sing. Augment omitted as in last hymn ver. 10.

Verse 5.—नः आ भज *Supply us* परमेषु वाजेषु *with supreme food* i. e., celestial मध्यमेषु and with *intermediate* food, i. e., that of the sky, शिक्ष वस्वः अन्तमस्य *give* us *the wealth of the nearest*, i. e., the earth. शिक्ष देहि *Sáyana.* वस्वः for वसूनि । अन्तमस्य अन्तिकतमस्य *Sáyana.*

Verse 6.—विभक्ता असि चित्रभानो O thou of *variegated splendour thou art the distributer* of wealth सिन्धोः ऊर्मा उपाके आ like the distribution of waters *in the vicinity of a river through its waves* or streaming channels उपाके समीपे *Sáyana* सद्यः दाशुषे क्षरसि *thou immediately pourest* fruits of sacrifices *for the offerer.*

Verse 7.—यं अग्ने पृत्सु मर्त्यं अवा *Whatever mortal, O Agni, thou defendest in battles* वाजेषु यं जुनाः *whom thou excitest in engagements* स यन्ता शश्वतीः इषः *he will become the dispenser of ever-enduring food.*

८ नकिरस्य सहंत्य पर्येता कयस्य चित्।
वाजो अस्ति श्रवाय्यः॥
९ स वाजं विश्वचर्षणिरर्वद्भिरस्तु तरुता।
विप्रेभिरस्तु सनिता॥
१० जरावोध तद्विविड्ढि विशेविशे यज्ञियाय।
स्तोमं रुद्राय दृशीकं॥

अवा by transposition of vowels for आवः Impf. 2nd. sing. of अव। जुनाः प्रेरयसि *Sáyana* 2nd. sing. Impf. of जु जुनाति।

Verse 8.—सहन्त्य O thou of *conquering power*, नकिः अस्य पर्येता कयस्य चित् *No one can be an overthrower of any of these* thy favoured sacrificers, वाजः अस्ति श्रवाय्यः his *force is in* high *repute* कयस्य Vedic for कस्य।

Verse 9.—स विश्वचर्षणिः *He* Agni, *with all men* attending him, अर्वद्भिः *with horses* अस्तु तरुता वाजं *may he prove a deliverer from war* विप्रेभिः अस्तु सनिता *may he prove a granter of fruits with the sages.* तरुता verbal active of तॄ

Verse 10.—जरावोध O thou that art *awakened by eulogies.* तद् विविड्ढि *enter this* sacrificial ground विशे विशे यज्ञियाय *for the accomplishment of sacrifice in behalf of this and that person* in the shape of a sacrificer. स्तोमं रुद्राय दृशीकं The sacrificer offers *a beautiful eulogy unto* thee, *the terrible one.* जरा *eulogy.* This word with its root and derivatives is almost entirely confined to the Vedic age. It is now obsolete in that sense and means decrepitude. In the Bhatti it is used at least once in its ancient signification यज्वभिः सुत्वभिः पूर्वैः जरद्भिश्च कपीश्वर vi. 134 but it seemed so strange that the celebrated scholiasts Jayamangala and Bharat Mallika themselves took it in the sense *of old men!* Both say जरद्भि र्ईदैः।

११ स नो महाँ अनिमानो धूमकेतुः पुरुश्चन्द्रः ।
धिये वाजाय हिन्वतु ॥
१२. स रेवाँ इव विश्पतिर्दैव्यः केतुः शृणोतु नः ।
उक्थैरग्निर्बृहद्भानुः ॥
१३ नमो महद्भ्यो नमो अर्भकेभ्यो
नमो युवभ्यो नमो आशिनेभ्यः ।
यजाम देवान्यदि शक्नवाम
मा ज्यायसः शंसमा वृक्षि देवाः ॥

Verse 11.—सः महान् अनिमानः *He*, Agni, *great and boundless* धूमकेतुः पुरुश्चन्द्रः "smoke bannered" (*Wilson*) and *highly brilliant* धिये वाजाय नः हिन्वतु *may he be gracious to us for* our *ceremony* and *for food* । अनिमानः निमानवर्जितः अपरिच्छिन्नः इत्यर्थः *Sayana* हिन्वतु Imp. 3rd. s. of हिवि.

Verse 12.—सः अग्निः *He, Agni,* विश्पतिः *the nourisher of all creatures* दैव्यः केतुः *the herald of the gods* बृहद् भानुः of great splendour, शृणोतु नः उक्थैः *may he hear us* lauding him *with our hymns* रेवान् इव *as a wealthy* prince hears eulogists. दैव्यः देवानां सम्बन्धी । केतुर्दूतः अग्निर्वै देवानां दूत आसीदिति श्रुतेः *Sáyana.*

Verse 13.—नमः महद्भ्यः *Obeisance to the superior* gods नमः अर्भकेभ्यः *obeisance to the inferior* gods नमः युवभ्यः *obeisance to the juvenile* gods नमः आशिनेभ्यः *obeisance to the senile* gods यजाम देवान् यदि शक्नवाम *let us sacrifice to the gods if we are able* मा आ वृक्षि देवाः *O gods, may I never cut down* ज्यायसः शंसं *the praise of the elder* god: आशिना वयसा व्याप्ता वृद्धाः *Sáyana.* आवृक्षि Aor. 1st. s. Atman. of व्रश्च.

HYMN XXVIII.

१ यच्च ग्रावा पृथुबुध्न ऊर्ध्वो भवति सोतवे।
उलूखलसुतानामवेद्विंद्र जल्गुलः॥
२ यच्च द्वाविव जघनाधिषवण्या कृता।
उलूखलसुतानामवेद्विंद्र जल्गुलः॥
३ यच्च नार्यपच्यवमुपच्यवं च शिक्षते।
उलूखलसुतानामवेद्विंद्र जल्गुलः॥
४ यच्च मंथां विबध्नते रश्मीन्यमितवा इव।
उलूखलसुतानामवेद्विंद्र जल्गुलः॥

XXVIII.

Verse 1.—यच्च ग्रावा पृथुबुध्नः *Where the stone with a wide base* ऊर्ध्वः भवति सोतवे *becomes up-lifted for expressing* the soma juice उलूखलसुतानां "the effusions of the mortar" (*Wilson*) अवेत् उ इन्द्र जल्गुलः *do thou own, O Indra,* and *swallow.* सोतवे from षु with affix तवेन् in the Infinite sense P. 3-4-9. अवेत् (खकीथखेनावगत्यैव *Sáyana*). Vedic, perhaps for अवेत्य। जल्गुलः frequentative (यङः लुक्) from गल to *gulp* Imp. 2nd. sing. Vedic, penultimate vowel changed into उ.

Verse 2.—यच्च *Wherein* अधिषवण्या कृता *are set two dishes for holding the juice* द्वौ इव जघना *like two hips* उलूखल, &c., as before.

Verse 3.—यच्च नारी, *Wherein the* (*house*) *wife* अपच्यवं उपच्यवं च शिक्षते *repeats egress and ingress* उलूखल, &c., as before. नारी पत्नी अपच्यवं शालाया निर्गमनं उपच्यवं च शाला प्राप्तिं शिक्षते अभ्यासं करोति *Sáyana.*

Verse 4.—यच्च *Wherein* मन्थां विबध्नते *they fix the churning staff* रश्मीन् यमितवै इव *like reins to restrain* a horse उलूखल, &c., as before. यमितवै Vedic Infinitive of यम P. 3-4-9.

५ यच्चिद्धि त्वं गृहे गृह उलूखलक युज्यसे ।
इह द्युमत्तमं वद जयतामिव दुंदुभिः ॥
६. उत स्म ते वनस्पते वातो वि वात्यग्रमित् ।
अथो इंद्राय पातवे सुनु सोममुलूखल ॥
७ आयजी वाजसातमा ता ह्युच्चा विजर्भृतः ।
हरी इवांधांसि बप्सता ॥
८ ता नो अद्य वनस्पती ऋष्वावृषेभिः सोतृभिः ।
इंद्राय मधुमत्सुतं ॥

Verse 5.—यत् चित् हि *Albeit* त्वं उलूखलक *thou, O Mortar,* गृहे गृहे युज्यसे *art placed in every house* इह द्युमत्तमं वद *but here utter an astounding* sound जयतां इव दुन्दुभिः *like the drum of victors.* द्युमत्तमं अतिप्रयेन दीप्तं प्रभूतध्वनियुक्तं शब्दं *Sáyana.*

Verse 6.—उत वनस्पते *Moreover O lord of the forest* (i. e., the mortar which was made of wood) ते अग्रं इत् *even before thee* वातो विवाति स्म *the wind blows indeed in a blast* (by the rapid fall of the pestle) अथः उलूखल *then, O mortar,* सुनु सोमं *express the juice of soma* इन्द्राय पातवे *for Indra to drink* पातवे for पातुं P. 3-4-9.

Verse 7.—आयजी O Mortar and pestle, *ye two instruments of the sacrifice every way* वाजसातमा *ye two abundant givers of food* ता हि *the same,* your two selves, *indeed* उच्चा विजर्भृतः *ply repeatedly aloud* हरी इव *like Indra's pair of horses* अन्धांसि बप्सता *chewing their food* विजर्भृतः frequentative of हृ Perf. 3rd. dual. Vedic हृ changed into भृ । लिटि द्विवचनं तस् *Sáyana.* बप्सता pres. part. dual of भस 3rd. conj.

Verse 8.—ता वनस्पती *The same, you two lords of the forest,* अद्य

९ उच्छिष्टं चम्वोर्भर सोमं पवित्र आ सृज।
नि धेहि गोरधि त्वचि॥

HYMN XXIX.

१ यच्चिद्धि सत्य सोमपा अनाशस्ता इव स्मसि।
आ तू न इंद्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्रेषु तुवीमघ॥
२ शिप्रिन् वाजानां पते शचीवस्तव दंसना।
आ तू न इंद्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्रेषु तुवीमघ॥

चम्वौ *becoming to-day pleasing to sight* चम्वेभिः सोमेभिः *with handsome implements of* the soma *expression* इन्द्राय मधुमत् सुतं *do ye two make a sweet juice for Indra.*

Verse 9.—उच्छिष्टं चम्वोः सोमं O priest, *the soma remains of the two dishes* उत् भर *collect* पवित्रे आ सृज *pour on the holy grass* अधि निधेहि गोः त्वचि *deposit in the cow-hide.* चम्वोः loc. dual of चमू from चम *to eat* with affix ऊ Un. 1-81 ऋषिचमितनिधनि सर्जि खर्जिभ्य ऊः। गोः gen. s. of गौ।

XXIX.

Verse 1.—सत्य सोमपा O thou *truthful soma-drinker,* यत् चित् हि *albeit* अनाशस्ताः इव स्मसि *we are as it were unnoticed* or ill spoken of आ शंसय तु नः इन्द्र *but do thou, O Indra, make us noticed* गोषु अश्वेषु शुभ्रिषु सहस्रेषु *with thousands of splendid cattle and horses* तुवीमघ *O thou* lord of *abundant wealth.* स्मसि pres. 1st. pl. final द् is Vedic P. 7-1-46 इदन्तो मसि।

Verse 2.—शिप्रिन् वाजानाम्पते शचीवः O *thou handsome faced and powerful conservator of food,* तव दंसना *thy gracious acts* are ever en-

३ नि ष्वापया मिथूदृशा सस्तामबुध्यमाने ।
आ तू न इंद्र शंसय गोषुशेषु शुभ्रिषु सहस्रेषु तुवीमघ ॥
४ ससंतु त्या अरातयो बोधंतु शूर रातयः ।
आ तू न इंद्र शंसय गोषुशेषु शुभ्रिषु सहस्रेषु तुवीमघ ॥
५ समिंद्र गर्दभं मृण नुवंतं पापयामुया ।
आ तू न इंद्र शंसय गोषुशेषु शुभ्रिषु सहस्रेषु तुवीमघ ॥
६ पतांति कुंडृणाच्या दूरं वातो वनादधि ।
आ तू न इंद्र शंसय गोषुशेषु शुभ्रिषु सहस्रेषु तुवीमघ ॥

during आ तु नः &c., as before. शचीवः शक्तिमन् *Sáyana.* Vocative form Vedic like हरिवः for हरिमन् in iii. *b.* 3. p. 10.

Verse 3.—निष्वापय मिथूदृशा *Put to sleep* or quiet *the two* female messengers of death, *looking at each other* सस्तां अबुध्यमाने *may they sleep and not be awake* to mischief. आ तु नः as before. सस्तां Imp. from षस्ल to *sleep*, Imp. 3rd dual, 2nd conj.

Verse 4.—ससन्तु त्या अरातयः *May those enemies sleep* बोधन्तु शूर रातयः *O hero, may those our munificent* friends *awake* आ तु नः as before. रातयः Nom. pl. munificent, beneficent अरातयः the reverse—hence *enemies.*

Verse 5.—संमृण इन्द्र गर्दभं O *Indra, kill* that *ass* नुवन्तं पापया अमूया *harping on that mischievous* slander आतु नः as before. अमुया अनया पापया निन्दारूपया वाचा *Sáyana.*

Verse 6.—पतांति कुण्डृणाच्या वातः *May the* adverse *wind blow averted* दूरं वनात् अधि *far away passing the forest* आ तु नः as before. पतांति for पततु । कुंडृणाच्या कुटिलगत्या *Sáyana* from कुडि । डकारात्परस्याकारस्य ऋकारश्छान्दसः । Instr. sing. of कुंडृणाची ।

७ सर्वं परिक्रोशं जहि जंभया छकदाश्वं ।
आ तू न इंद्र शंसय गोषश्वेषु शुभ्रिषु सहस्रेषु तुवीमघ॥

HYMN XXX.

१ आ व इंद्रं क्रिविं यथा वाजयंतः शतक्रतुं ।
मंहिष्ठं सिंच इंदुभिः ॥
२ शतं वा यः शुचीनां सहस्रं वा समाशिरां ।
एदु निम्नं न रीयते ।

Verse 7.—सर्वं परिक्रोशं जहि *Slay every defiant reviler* जम्भय छकदाश्वं *destroy* every one *offering opposition.* आ तु नः &c. as before. छकदाश्वं acc. sing. vedic of छकदाशुः छकौ हिंसा तां दाशति प्रयच्छतीति छकदाशुः *Sáyana.*

XXX.

Verse 1.—वाजयन्तः *Desiring food* इन्द्रं वः आ सिञ्चे *Let us,* O priests, *saturate your Indra* शतक्रतुं मंहिष्ठं *the eminent* performer of *hundreds of ceremonies* इन्दुभिः *with the soma juice* क्रिविं यथा *as* one fills *a well.*

Verse 2.—यः एदु (आ इत् उ) रीयते *Who runs unto* शतं इत् वा शुचीनां *even hundreds or more* of draughts *of the pure* soma juice सहस्रं वा समाशिरां and *thousands or more of the* "*distilled*" (*Wilson*) *soma* निम्नं न *as* water runs into *low* lands, may the same Indra be gracious unto us.

३ सं यन्मदाय शुष्मिण एना ह्यस्योदरे ।
समुद्रो न व्यचो दधे ॥
४ अयमु ते समतसि कपोत इव गर्भधिं ।
वचस्तच्चिन्न ओहसे ॥
५ स्तोचं राधानां पते गिर्वाहो वीर यस्य ते ।
विभूतिरस्तु सूनृता ॥
६ ऊर्ध्वस्तिष्ठा न ऊतयेऽस्मिन् वाजे शतक्रतो ।
समन्येषु ब्रवावहै ॥

Verse 3.—सं यत् The same hundreds and thousands of draughts *meeting together* मदाय शुष्मिणः *for the hilarity of the powerful* Indra एना हि अस्य उदरे *thereby indeed in his belly* व्यचः दधे *a large extension was held* समुद्रः न *like the sea.* एना हि अनेनैव *Sáyana.*

Verse 4.—अयं उ ते *This* soma is *also* prepared *for thee* संअतसि which thou *receivest in full* as thine own कपोतः इव गर्भधिं *as the pigeon* does his *pregnant mate* वचः तत् चित् नः ओहसे *For that very reason thou acceptest our language.* अतसि अत सातत्य गमने Sáyana.

Verse 5.—राधानां पते *Thou protector of wealth* गिर्वाहः वीर *O hero thou that art borne in hymns,* the burden of hymns यस्य ते स्तोचं *of whom* such is *the eulogy* विभूतिः अस्तु सूनृता *May thy Fortune be agreeable and true.*

Verse 6.—ऊर्ध्वः तिष्ठा न ऊतये *Remain thou exalted for our protection* अस्मिन् वाजे शतक्रतो *in this battle, O Satakratu,* अन्येषु सं ब्रवावहै *as to other matters we as two parties* (yourself and ourselves) *shall discuss them between ourselves.* ब्रवावहै dual Imp. Atman of ब्रू •

७ योगेयोगे तवस्तरं वाजेवाजे हवामहे।
सखाय इंद्रमूतये॥
८ आ घा गमद्यदि श्रवत्सहस्रिणीभिरूतिभिः।
वाजेभिरुप नो हवं॥
९ अनु प्रत्नस्यौकसो हुवे तुविप्रतिं नरं।
यं ते पूर्वं पिता हुवे॥
१० तं त्वा वयं विश्ववारा शास्महे पुरुहूत।
सखे वसो जरितृभ्यः॥

Verse 7.—योगे योगे *On occasion after occasion* वाजे वाजे *in battle after battle* सखायः *as allies* हवामहे *we invoke* तवस्तरं इन्द्रं *the very mighty Indra* ऊतये *for protection.*

Verse 8.—यदि श्रवत् नः हवं *If only he can hear our call* आ गमत् घ उप *he will surely come unto us* सहस्रिणीभिः ऊतिभिः वाजेभिः *with thousands of helps* and *provisions* श्रवत् in क्षेट्। गमत् may be taken for Aor. 3rd s. without the augment.

Verse 9.—प्रत्नस्य ओकसः From the site of our *ancient home* अनु हवे नरं I *again call* our heroic *man* Indra नरं पुरुषं इन्द्रं *Sáyana.* तुविप्रतिं *coming to a multitude* of sacrificers बहून् यजमानान् प्रतिगन्तारं *Sáyana.* यं ते पूर्वं पिता हुवे *whom,* that is to say, *thee,* O Indra, I used *before* in our ancient home to *invoke* as our *father.*

Verse 10.—विश्ववारा पुरुहूत सखे *O thou delectable of all, invoked by many,* our dear *friend* वसो thou Indra, the cause of our *dwelling* वसो निवासहेतो इन्द्र *Sáyana* तं त्वा वयं शास्महे *the same, thee, we supplicate* जरितृभ्यः *in behalf of our panegyrists.*

११ अस्माकं शिप्रिणीनां सोमपाः सोमपावनां ।
सखे वज्रिन्त्सखीनां ॥
१२ तथा तदस्तु सोमपाः सखे वज्रिन्तथा कृणु ।
यथा त उश्मसीष्टये ॥
१३ रेवती नः सधमाद इंद्रे संतु तुविवाजाः ।
क्षुमंतो याभिर्मदेम ॥
१४ आ घ त्वावान्त्मनाप्तः स्तोतृभ्यो धृष्णवियानः ।
ऋणोरक्षं न चक्र्योः ॥

Verse 11.—सोमपाः सखे वज्रिन् O thou *drinker of the Soma*, our dear *friend, the thunderbolt-holder* अस्माकं सोमपावनां सखीनां *of us drinkers of Soma* thy devoted *friends* शिप्रिणीनां let the number of *cows with large heads* be multiplied.

Verse 12.—तदस्तु *Be it so* सोमपाः सखे वज्रिन् O thou *drinker of the Soma*, our dear *friend, the thunderbolt-holder* तथा कृणु *make it so*, i. e. grant यथा ते उश्मसि *as we wish* from *thy* goodness इष्टये *for our desired object* उश्मसि 1st pl. of वश । कृणु Imp. 2nd. s. of कृवि ।

Verse 13.—सधमादे इन्द्रे *Indra being delighted with us* रेवतीः नः सन्तु तुविवाजाः *may our cows be fraught with wealth and much strength* क्षुमन्तः याभिः मदेम *that we may be delighted with them getting food* सधमादे, सध = सह P. 6-3-96 सहमादस्यथोश्छन्दसि । अस्माभिः सह हर्षयुक्ते सति *Sáyana* क्षुमन्तोऽन्नवन्तः *Sáyana.*

Verse 14.—धृष्णो *Brave* Indra! त्वावान् त्मनाप्तः *may a god like thee, himself congenial* इयानः being *supplicated* by us घ वा ऋणोः *bring and secure* स्तोतृभ्यः *to our panegyrists* their wished for object अक्षं न चक्र्योः *as the axle the wheels* (of a car). त्मनाप्तः स्वयमेवाप्तः *Sáya-*

१५ आ यद्दुवः शतक्रतवा कामं जरितॄणां।
ऋणोरक्षं न शचीभिः॥
१६ शश्वदिंद्रः पोप्रुथद्भिर्जिगाय
नानदद्भिः शाश्वसद्भिर्धनानि।
स नो हिरण्यरथं दंसनावा-
न्त्सनः सनिता सनये सनोऽदात्॥
१७ आश्विनावश्वावत्येषा यातं शवीरया।
गोमद्दस्रा हिरण्यवत्।

na आपि being a relative as in xxvi. 3 p. 100. In Mandal vii. 83. 1 and various other places आप्यं is by Sáyana rendered बन्धुभावं। आ ऋणोः आनीय प्रक्षिपसि *Sáyana.* from ऋ Impf. 3rd. s. लुङि व्यत्ययेन तिपः सिपि 2nd person for the 3rd.

Verse 15.—आ यद्दुवः *Such wealth as* is feasible and desired by panegyrists शतक्रतो O *Satakratu* कामं जरितॄणां *that desire of our panegyrists* आ ऋणोः *thou bringest to pass* अक्षं न शचीभिः "as the axle (revolves) with the movements (of the waggon)" *Wilson.* जरिता was a ceremonial panegyrist, a choral hymnist.

Verse 16.—शश्वत् इन्द्रः *Repeatedly Indra* जिगाय धनानि *having by conquest wrested treasure* from the enemy पोप्रुथद्भिः by means of horses *smacking their lips* नानद्भिः शाश्वसद्भिः *neighing and foaming* स दंसनावान् सनिता *he the liberal accomplisher of ceremonies* नः हिरण्यरथं अदात् *has granted us a golden car* सनये *for our acceptance.* पोप्रुथद्भिः नानद्भिः शाश्वसद्भिः are all frequentatives.

Verse 17.—अश्विनौ अश्वत्या *O* ye *Aswin twins, owning* many *horses* दस्रा शवीरया आ यातं *come with viands prepared* दस्रा O ye *des-*

१८ समानयोजनो हि वां रथो दस्रावमर्त्यः ।
समुद्रे अश्विनेयते ॥
१९ न्यघ्नस्य मूर्द्धनि चक्रं रथस्य येमथुः ।
परि द्यामन्यदीयते ॥
२० कस्त उषः कधप्रिये भुजे मर्तो अमर्त्ये ।
कं नक्षसे विभावरि ॥
२१ वयं हि ते अमन्मह्यांतादापराकात् ।
अश्वे न चित्रे अरुषि ॥

troyers of foes गोमत् हिरण्यवत् may our home become by your favour *full of cows and gold.* It is अश्वावत्या in the Sanhita with the 2nd vowel long, agreeably to P. 6. 3-131.

Verse 18.—वां रथः *The car of you two* समानयोजनः *made ready at once* for both दस्रा अमर्त्यः *is imperishable, O ye destroyers* of foes, अश्विना हि *because, O Aswins,* समुद्रे ईयते *it moves in the air.*

Verse 19.—नि येमथुः *Ye two,* O Aswins, *have fixed* अघ्नस्य मूर्द्धनि *on the top of the indestructible* mountain चक्रं रथस्य *one wheel of* your *car* परि द्यां अन्यत् ईयते *the other moves about heaven.* अघ्नस्य हन्तुं विनाशयितुमशक्यस्य *Sáyana.* अहननम् अघ्नं ।

Verse 20.—उषः कधप्रिये अमर्त्ये *Ushas, thou immortal* goddess, *fond of praise* कः ते भुजे मर्तः *what mortal can be equal for thy enjoyment* कं नक्षसे विभावरि *whom canst thou obtain, O brilliant* goddess. कधप्रिये Vedic for कथप्रिये।

Verse 21.—वयं हि ते न अमन्महि *We indeed cannot comprehend thy* nature ह्यांतात् (in Sanhita for अन्तात्) आ पराकात् whether *near* or *far* अश्वे चित्रे अरुषि O thou "*diffusive, many-tinted* brilliant (Ushas)" *Wilson.* अमन्महि Vedic Impf. of मन्

२२ त्वं त्येभिरा गहि वाजेभिर्दुहितर्दिवः।
अस्मे रयिं नि धारय॥

HYMN XXXI.

१ त्वमग्ने प्रथमो अंगिरा ऋषि-
र्देवो देवानामभवः शिवः सखा।
तव व्रते कवयो विद्मनापसो-
ऽजायंत मरुतो भ्राजदृष्टयः॥
२ त्वमग्ने प्रथमो अंगिरस्तमः
कविर्देवानां परि भूषसि व्रतं।

Verse 22.—दुहितः दिवः *Daughter of heaven!* त्वं त्येभिः आगहि वाजेभिः *do thou come with those viands* अस्मे रयिं निधारय *keep up wealth in us* अस्मे for अस्मासु

XXXI.

Verse 1.—त्वं अग्ने *Thou, O Agni,* प्रथमः अङ्गिराः ऋषिः अभवः *becamest the first Rishi Angiras* देवः देवानां शिवः सखा *thyself a god, thou art* "the auspicious friend of gods" (*Muir*) तव व्रते *in thy ceremony* अजायन्त मरुतः *the maruts were produced* कवयः *wise* विद्मनापसः *intelligent in their works* or abounding in intelligence भ्राजदृष्टयः *and with brilliant looks* or weapons.

Verse 2.—त्वं अग्ने *Thou, O Agni,* प्रथमः अङ्गिरस्तमः *the first and best Angiras* कविः and being *wise* withal देवानां परिभूषसि व्रतं *dost adorn the ceremony of the gods every way* विभुः विश्वस्मै भुवनाय *thou art manifold in form for a benefit to all worlds* मेधिरः *intelligent* द्विमाता

विभुर्विश्वस्मै भुवनाय मेधिरो
द्विमाता शयुः कतिधा चिदायवे ॥
३ त्वमग्ने प्रथमो मातरिश्वन
आविर्भव सुक्रतूया विवस्वते ।
आरेजेतां रोदसी होतृवूर्ये-
ऽसघ्नोर्भारमयजो महो वसो ॥
४ त्वमग्ने मनवे द्यामवाशयः
पुरूरवसे सुकृते सुकृत्तरः ।

having two mothers, i. e. produced by the friction of two pieces of wood शयुः कतिधाचित् आयवे *thou liest every where in various ways for the benefit of man* कतिधाचित् कतिभिः प्रकारैः *Sáyana.*

Verse 3.—त्वं अग्ने प्रथमः मातरिश्वनः *Thou, O Agni, art senior to the Air* आविर्भव सुक्रतूया विवस्वते *manifest thyself to the sacrificer with a desire for the good* performance of *ceremonies* आरेजेतां रोदसी *Heaven and Earth tremble* at thy power होतृवूर्ये असघ्नोः भारं *thou hast undertaken the task of ceremony by thy election as herald* अयजः महः वसो *thou hast performed ceremonies to the adorable gods*, O thou *the cause of our* getting a *home*, सुक्रतूया शोभनकर्मेच्छया *Sáyana* आरेजेतां भयत रेजत इति भयचेपनयोरिति यास्कः । होतृवूर्ये होतृवरणयुक्ते *Sáyana.* असघ्नोः Imp. from सघ 5th Conj. सघ हिंसायां अच तु वहनार्थः । महः पूज्यान् देवान् ।

Verse 4.—त्वमग्ने *Thou, O Agni,* मनवे द्यामवाशय *"didst display the sky to Manu"* (*Muir*) पुरूरवसे सुकृते *to Pururavas the good performer of ceremonies* सुकृत्तरः *thyself being a still better performer* श्वाचेण यत् पिचोः परि मुचसे *when thou art produced by the rapid*

श्वाचेण यत्पित्रोर्मुच्यसे पर्या
त्वा पूर्वमनयन्नापरं पुनः ॥
५ त्वमग्ने वृषभः पुष्टिवर्धन
उद्यतस्रुचे भवसि श्रवाय्यः ।
य आहुतिं परिवेदा वषट्कृति-
मेकायुरग्ने विश आविवाससि ॥
६ त्वमग्ने वृजिनवर्तनिं नरं
सक्मन्पिपर्षि विदथे विचर्षणे ।

friction of thy parents, the two pieces of wood आ त्वा पूर्वं अनयन् *they brought thee to the East* आ अपरं पुनः *and again to the West.* अवाय्यः वाय्वृ शब्दे *Sáyana* श्वाचेण क्षिप्रमथनेन *Sáyana.*

Verse 5.—त्वं अग्ने वृषभः *Thou, O Agni, art the showerer* of desires पुष्टिवर्धन *the augmenter of the substance* of the sacrificer उद्यतस्रुचे भवसि श्रवाय्यः *thou becomest fit to be celebrated* with hymns *by the sacrificer with up-lifted ladle.* य आहुतिं परिवेद् वषट्कृतिं *who knows every way the completing offering and ritual* एकायुः अग्ने *thou, O Agni, the one* or chief *supplier of food* विशः आविवाससि first *illuminest* him the sacrificer and then *the people* or the lay congregation एकायुर्मुख्यान्नः *Sáyana.* आविवाससि प्रथमं तं यजमानं तदनु विशस्तनुकूलाः प्रजा आविवाससि सर्वतः प्रकाशयसीत्यर्थः *Sáyana.*

Verse 6.—त्वं अग्ने *Thou, O Agni,* पिपर्षि *cherishest* or guidest वृजिनवर्तनिं नरं *the man slipped out of the* right *path* सक्मन् विदथे *to the rallying point of righteousness* विचर्षणे O thou *excellent person,* यः *who* (i. e. Agni) मृरसाता परितक्म्ये धने *in war acceptable to heroes raging all around* or spreading on every side सनता *on its approach*

यः शूरसाता परितक्म्ये धने
दभ्रेभिश्चित्समृता हंसि भूयसः ॥
७. त्वं तमग्ने अमृतत्व उत्तमे
मर्तं दधासि श्रवसे दिवेदिवे ।
यस्तातृषाण उभयाय जन्मने
मयः कृणोषि प्रय आ च सूरये ॥
८ त्वं नो अग्ने सनये धनानां
यशसं कारुं कृणुहि स्तवानः ।
ऋध्याम कर्मापसा नवेन
देवैर्द्यावापृथिवी प्रावतं नः ॥

to close fight दभ्रेभिः चित् हंसि भूयसः *dost even by means of a few weak* hands *destroy the many mighty.* सक्मन् सचनीये समवेतुं योग्ये *Sáyana* from सच affix मनिन् loc. sing. vedic with the case termination omitted. शूरसाता शूरैः सभजनीये युद्धे Vedic. loc. sing. परितक्म्ये परितो गन्तव्ये धने *Sáyana.*

Verse 7.—त्वं अग्ने *Thou, O Agni,* तं मर्तं दधासि *upholdest that mortal* श्रवसे who resorts to thee *for food* अमृतत्वेन उत्तमे *in the excellent* position of *immortality* दिवे दिवे *day by day* यः तातृषाणः the sacrificer *who thirsts* उभयाय जन्मने *for both births* आ कृणोषि सूरये *thou suppliest to* that *sage* मयः प्रयः च *both happiness and food* मयः as before प्रयश्च अन्नमपि ।

Verse 8.—त्वं अग्ने स्तवानः Thou, *O Agni, being praised* or prayed नः सनये धनानां *for grants of wealth* unto *us* यशसं कारुं कृणुहि *do thou provide* us with *offspring of good repute* as *performers* of cere-

९ त्वं नो अग्ने पित्रोरुपस्थ
आ देवो देवेष्वनवद्य जागृविः।
तनूकृद्बोधि प्रमतिश्च कारवे
त्वं कल्याण वसु विश्वमोपिषे॥
१० त्वमग्ने प्रमतिस्त्वं पितासि
नस्त्वं वयस्कृत्तव जामयो वयं।
सं त्वा रायः शतिनः सं सहस्रिणः
सुवीरं यंति व्रतपामदाभ्य॥

monies ऋध्याम कर्म *we shall augment our works* or ceremonies अपसा नवेन *by means of newly obtained offspring* द्यावाक्षिथिवी *O Heaven and Earth,* देवैः पातं नः *do ye with* the other *gods protect us* अपसा प्राग्नेन त्वदृत्तेन पुत्रेण *Sáyana.*

Verse. 9.—अग्ने अनवद्य "Irreproachable Agni." (Wilson) त्वं पित्रोः उपस्थः *thou art about* thy *parents* Heaven and Earth देवेषु जागृविः *thou art vigilant among the gods* नः तनूकृत् देवः आबोधि *awake thou as our body-begetting* (son-giving) *god* प्रमतिः च कारवे *and* be thou *intelligent* and *gracious for our minister* त्वं कल्याण *thou, O blessed* Agni, वसु विश्वं ओपिषे *hast sown all wealth* for the sacrifice ओपिषे vedic Perf. 2nd sing. from वप।

Verse 10.—त्वं अग्ने प्रमतिः असि *Thou, O Agni, art gracious* त्वं पिता नः *thou art our cherisher* त्वं वयस्कृत् *thou art the cause* of our *term of life* तव जामयः वयं *we are thy relatives,* i. e. of thy household त्वा रायः शतिनः सं यन्ति सुवीरं व्रतपां *treasures in hundreds accompany thee, thou illustrious hero and maintainer of rites* सं सहस्रिणः they *accompany* thee *by thousands* अदाभ्य *O thou unassailable* Fire.

११ त्वामग्ने प्रथममायुमायवे
देवा अकृण्वन्नहुषस्य विश्पतिं ।
इळामकृण्वन्मनुषस्य शासनीं
पितुर्यत्पुत्रो ममकस्य जायते ॥
१२ त्वं नो अग्ने तव देव पायुभि-
र्मघोनो रक्ष तन्वश्च वंद्य ।
त्राता तोकस्य तनये गवाम-
स्यनिमेषं रक्षमाणस्तव व्रते ॥
१३ त्वमग्ने यज्यवे पायुरंतरो-
ऽनिषंगाय चतुरक्ष इध्यसे ।

Verse 11.—त्वां अग्ने *Thee, O Agni,* प्रथमं देवाः अकृण्वन् *The gods formerly made* आयुं आयवे नहुषस्य विश्पतिं a *human-shaped general of the human king Nahusha* इळां अकृण्वन् मनुषस्य शासनीं *they made Ilá the instructress of Manus* पितुः यत् पुत्रः ममकस्य जायते *when the son of my father* (i. e. of Hiranyastupa, the author of the hymn) *was born.* आयवे Dat. sing. used in the genitive sense agreeing with नहुषस्य

Verse 12.—अग्ने देव वन्द्य *O Adorable god Agni,* त्वं नः पायुभिः मघोनः रक्ष *Do thou by thy protection defend us who are wealthy* तन्वः च *and our bodies* i. e. sons *too* त्राता गवां असि *thou art the defender of the cattle* तोकस्य तनये *which appertain to the son of my son* अनिमेषं रक्षमाणः तव व्रते *who ever keeps assiduous to thy ceremony.*

Verse 13.—त्वं अग्ने *Thou, O Agni,* यज्यवे पायुः *art a protection to the sacrificer* अन्तरः अनिषङ्गाय *and being contiguous to the undisturbed*

यो रातहव्योऽवृकाय धायसे
कीरेश्चिन्मंत्रं मनसा वनोषि तं।
१४ त्वमग्न उरुशंसाय वाघते
स्याहं यद्रेक्णः परमं वनोषि तत्।
आध्रस्य चित्प्रमतिरुच्यसे पिता
प्र पाकं शास्सि प्र दिशो विदुष्टरः॥
१५ त्वमग्ने प्रयतदक्षिणं नरं
वर्मेव स्यूतं परिपासि विश्वतः।

ceremony चतुरश्च दृध्यसे *blazest with thy four-sided flames* यः रातहव्यः the sacrificer *who supplies the offering* अवृकाय धायसे *for thee, harmless, to thy sustenance* कीरेः चित् मन्त्रं *even the mantra of the reciter* मनसः वनोषि तं *that thou desirest in my mind.*

Verse 14.—त्वं अग्ने *Thou, O Agni,* स्याहं यत् रेक्णः परमं *the excellent wealth, coveting* उरुशंसाय वाघते *to the long reciting priest* वनोषि तत *that thou desirest* for him that he may get it प्रमतिः उच्यसे पिता *thou art called the eminently intelligent protector* आध्रस्य चित् *even of the feeble sacrificer needing support* पाकं प्र शास्सि विदुष्टरः *being highly conversant* with all things *thou teachest the inexperienced minister* प्र दिशः and teachest him *on the cardinal points too.* वाघते as in p. 10. स्याहं स्पृहणीयं रेक्णः धनमस्ति। आध्रस्य सर्वतो धारणीयो, दुर्बलः। पाकोऽर्भकः *Sáyana.*

Verse 15.—त्वं अग्ने *Thou, O Agni,* परिपासि विश्वतः *defendest altogether and on all sides* प्रयतदक्षिणं नरं *the man who has paid his fee to the priest* वर्म इव स्यूतं like *a coat of mail well sewed* स्वादुक्षद्मा यः वसतौ *he who possessed savoury food at home* सोनक्षत् *becomes a source*

स्वादुक्षद्मा यो वसतौ स्योनक-
ज्जीवयाजं यजते सोपमा दिवः ॥
१६ इमामग्ने शरणिं मीमृषो
न इममध्वानं यमगाम दूरात् ।
आपिः पिता प्रमतिः सोम्यानां
भृमिरस्यृषिकृन्मर्त्यानां ॥
१७ मनुष्वदग्ने अंगिरस्वदंगिरो
ययातिवत्सदने पूर्ववच्छुचे ।

of pleasure to guests जीवयाजं यजते and *offers animal sacrifices* स उपमा दिवः *he comes a sampler of heaven* स्योनं from षिव । क्षद्मा from क्षद् with affix मनिन ।

Verse 16.—अग्ने *O Agni,* इमां शरणिं मीमृष नः *Forgive us this injury* इमं अध्वानं यं अगाम दूरात् *and that we have come this way from far* deserting thy service आपिः पिता प्रमतिः सोम्यानां *to ministrants of the soma thou art* ever *accessible* and *cherishing* and *attentive* भृमिः असि ऋषिकृत् मर्त्यानां *thou art the accomplisher of ceremonies and graciously manifestest thyself to mortals* (or makest or ordainest Rishis for men) शरणिं हिंसां *Sáyana* मीमृषः Causal मृष Aor. 2 sing. omission of augment Vedic ऋषिकृत् दर्शनकारी अनुजिघृक्षया प्रत्यक्षो भवसि इत्यर्थः *Sáyana.*

Verse 17.—अग्ने अङ्गिरः शुचे *O pure Agni,* thou that *movest about* सदने अच्छ याहि *go toward the house* in the land of divine sacrifices मनुष् वत् *like Manus* who goes to the place of ceremonies अङ्गिरस् वत् *like Angras* ययातिवत् *like* king *Yayati* पूर्ववत् and *as*

अच्छ याह्या वहा दैव्यं जन-
मा सादाय बर्हिषि यक्षि च प्रियं ॥
१८ एतेनाग्ने ब्रह्मणा वावृधस्व
शक्ती वा यत्ते चकृमा विदा वा।
उत प्र णेष्यभि वस्यो अस्मान्त्सं
नः सृज सुमत्या वाजवत्या ॥

HYMN XXXII.

१ इंद्रस्य नु वीर्याणि प्र वोचं
यानि चकार प्रथमानि वज्री।

our forefathers of yore आवह दैव्यं जनं *bring the divine persons* आसाद्य बर्हिषि *seat them on the grasslayer* यक्षि च प्रियं *and offer the agreeable* oblation.

Verse 18.—अग्ने *O Agni,* एतेन ब्रह्मणा *by means of this prayer* वावृधस्व *do thou thrive* यत् ते चकृम *which we have made to thee* शक्ती वा "according to our ability" (Wilson) विदा वा or "according to our knowledge" (*Wilson*) उत प्रणेषि अस्मान् *and do thou lead us* अभिवस्यः *to much wealth* संसृज नः "endow us" (Wilson) सुमत्या वाजवत्या *with wisdom fraught with food* अभिवस्यः वसुमत्तरत्वलक्षणं श्रेयः *Sáyana.* वस्यः for वसीयस्।

XXXII.

Verse 1.—इन्द्रस्य नु वीर्याणि प्रवोचं. *I repeat at once the heroisms of Indra* यानि चकार प्रथमानि वज्री *which the thunderer did of yore* अहन् अहिं *the struck Ahi* (the serpent) अनु अपः ततर्द *then he troubled*

अहन्नहिमन्वपस्ततर्द
प्र वक्षणा अभिनत् पर्वतानां ॥
२ अहन्नहिं पर्वते शिश्रियाणं
त्वष्टास्मै वज्रं स्वर्यं ततक्ष ।
वाश्रा इव धेनवः स्यंदमाना
अंजः समुद्रमव जग्मुरापः ॥
३ इषायमाणोऽदृणीत सोमं
चिकद्रुकेष्वपिबत्सुतस्य ।
आ सायकं मघवादत्त वज्र-
महन्नेनं प्रथमजामहीनां ॥

the waters प्र अभिनत् वक्षणाः पर्वतानां *he broke forth the torrents of the mountains* प्रवोचं *Aor.* of वच Augment omitted P. 6-4-75 as in p. 12. वक्षणाः प्रवहनशीला नद्यः *Sáyana.*

Verse 2.—अहन् अहिं पर्वते शिश्रियाणं *He struck Ahi sheltering himself in the mountains* त्वष्टा अस्मै वज्रं स्वर्यं ततक्ष *Twastri made for him the celebrated thunder-bolt* वाश्राः इव धेनवः *Like cows to their calves* स्यन्दमाना अञ्जः समुद्रं अवजग्मुः आपः *the flowing waters rushed with speed to the sea.* अञ्जः सम्यक् *Sáyana.*

Verse 3.—इषायमाणः अदृणीत सोमं *Lustily he took up the soma* चिकद्रुकेषु अपिबत् सुतस्य *he drank of the libation in the three successive sacrifices* आदत्त मघवा *Maghavan (Indra) accepted* सायकं वज्रं *the missile thunderbolt* अहन् एनं प्रथमजां अहीनां *he struck this first-born of serpents.* The three successive sacrifices are ज्योतिष्टोम गोष्टोम and आयुष्टोम । The final आ in प्रथमजां is not an index of the Fem. It is agreeably to P. 6-4-41.

४ यदिंद्राहन्प्रथमजामहीना-
मान्मायिनाममिनाः प्रोत मायाः।
आत्सूर्यं जनयन्द्यामुषासं
तादीत्ना शत्रुं न किला विवित्से॥
५ अहन्वृत्रं वृत्रतरं व्यंसमिंद्रो
वज्रेण महता वधेन।
स्कंधांसीव कुलिशेना विवृक्णा-
हिः शयत उपपृक् पृथिव्याः॥
६ अयोद्धेव दुर्मद आ हि जुह्वे
महावीरं तुविबाधमृजीषं।

Verse 4.—यत् इन्द्र अहन् *When thou, O Indra, struckest* प्रथमजां अहीनां *the first-born of serpents* आत् प्र अमिनाः *then immediately thou dissolvedst* मायिनां उत मायाः *the delusions of the deluders too* आत् सूर्यं जनयन् *then producing* (i. e. manifesting) *the sun* द्यां उषासं *and the sky and dawn* तादीत्ना *thenceforward* न किल विवित्से *thou didst not find* शत्रुं *the enemy*, he having been annihilated.

Verse 5.— अहन् वृत्रं इन्द्रः *Indra struck Vritra* वृत्रतरं व्यंसं *much obscuring the field* and *a stump* without arms. वज्रेण महता वधेन *by means of* his *thunderbolt and with much slaughter* स्कन्धांसि इव कुलिशेन विवृक्णा *like trees felled with trunks cut off by the axe* अहिः शयते *Ahi lay* उपपृक् पृथिव्याः *prostrate on the earth* व्यंसं विगतांसं छिन्नबाहुं। विवृक्णा for विवृक्णानि Pass. Past Part. of व्रश्च।

Verse 6.—दुर्मदः अयोद्धा इव The *fool-hardy* Vritra, *as if he was matchless in fight* आजुह्वे हि *defied forsooth* महावीरं *the great hero*

नातारीदस्य समृतिं वधानां
सं रुजानाः पिपिष इंद्रशत्रुः ॥
७ अपाद्हस्तो अपृतन्यदिंद्र-
मास्य वज्रमधि सानौ जघान ।
वृष्णो वध्रिः प्रतिमानं बुभूषन्
पुरुत्रा वृत्रो अशयद्व्यस्तः ॥
८ नदं न भिन्नममुया शयानं
मनोरुहाणा अति यंत्यापः ।
याश्चिद्वृत्रो महिना पर्य्यतिष्ठत्
तासामहिः पत्सुतःशीर्बभूवः ॥

Indra तुविवाधं ऋजीषं *the over-turner of many* and *disperser of many foes* न अतारीत् *did not escape* अस्य समृतिं वधानां *the stroke of his* (Indra's) *slaughters* रुजानाः सं पिपिष इन्द्रशत्रुः *the foes of Indra* dropping dead *pressed the rivers* रुजानाः नदीः *Sáyana.*

Verse 7.—अपात् अहस्तः *Without feet, without hands* अपृतन्यत् इन्द्रं *he desired an encounter with Indra* अस्य अधिसानौ *over his head* आ जघान Indra *struck* वृष्णः वध्रिः प्रतिमानं बुभूषन् *like an impotent* man *affecting the appearance of masculine vigor* पुरुत्र अस्तः *mutilated in many limbs* वृत्रः अशयत् *Vritra lay prostrate.*

Verse 8.—अमुया शयानं *Him there lying* on the ground मनोरुहाणा आपः *the waters gladdening to the mind* अतियन्ति *passed over* नदं न भिन्नं *like a river over* its banks *broken through* याः चित्

९ नीचावया अभवद्वृत्रपु-
चेंद्रो अस्या अव वधर्जभार।
उत्तरा सूरधरः पुत्र आसी-
दानुः शये सहवत्सा न धेनुः॥

१० अतिष्ठंतीनामनिवेशनानां
काष्ठानां मध्ये निहितं शरीरं।
वृत्रस्य निण्यं वि चरंत्यापो
दीर्घं तम आशयदिंद्रशत्रुः॥

वृत्रः महिना पर्य्यतिष्ठत् *whatever* waters *Vritra had enclosed by his might* while living तासां अहिः पत्सुतःशीः बभूव *under their feet Ahi became a reposer* पत्सुतः शीः पादस्य अधः शयानो बभूव। *Sáyana.*

Verse 9.—नीचावयवा अभवत् वृत्रपुत्रा *The mother of Vritra had her body brought down* इन्द्रः अस्या अव वधः जभार *Indra struck his deadly weapon below her* उत्तरा सूः आसीत् *the mother was above* अधरः पुत्रः *the son was below* दानुः शये *Dánu* (the mother of Vritra) *lay* सहवत्सा न धेनुः *like a cow with her calf.* वृत्रपुत्रा वृत्रः पुत्रो यस्याः सा।

Verse 10.—काष्ठानां मध्ये *In the midst of waters* अतिष्ठन्तीनां अनिवेशनानां *never still and without a fixed abode* i. e. always flowing निहितं शरीरं वृत्रस्य *the body of Vritra was placed* निण्यं *nameless*, or unrecognized विचरन्ति आपः *the waters flowed over it* इन्द्रशत्रुः आशयत् *Indra's foe was lying* दीर्घं तमः *in the deep darkness* of the long sleep. निण्यं nameless and unrecognized, because the waters had so covered him that no trace was left.

११ दासपत्नीरहिगोपा अतिष्ठ-
न्निरुद्धा आपः पणिनेव गावः ।
अपां बिलमपिहितं यदासी-
दृचं जघन्वाँ अप तद्ववार ॥
१२ अश्व्यो वारो अभवस्तदिंद्र
सृके यत्त्वा प्रत्यहन्देव एकः ।
अजयो गा अजयः शूर सोम-
मवासृजः सर्त्तवे सप्त सिंधून् ॥

Verse 11.—दासपत्नीः आपः *The waters of whom the Destroyer was the master* अहिगोपाः *guarded by Ahi* अतिष्ठन् निरुद्धा *remained restrained* पणिना इव गावः *like the cows by Panis* अपां बिलं *the waters' way of flowing* यत् अपिहितं आसीत् *which had been closed* इत्रं जघन्वान् Indra *having killed Vritra* तत् आपः ववार *opened the same waters.* It seems Vritra had for some purpose turned the channel of some river, obstructing its natural course, perhaps, as Cyrus did in a later age at the capture of Babylon.

Verse 12.—इन्द्र *O Indra* तत् अश्व्याः वारः अभवः *thou reckonedst that as a horse hair* यत् देव एकः *which that one Deva Vritra* सृके त्वा प्रत्यहन् *struck against thee with his missile* अजयः गाः *thou recoveredst the cows by conquest* अजयः सोमं *thou conqueredst the soma* अवासृजः सप्तसिन्धून् *thou releasedst the seven rivers* सर्त्तवे *for flowing* in their natural courses. सर्त्तवे Vedic Infinitive of सृ, Vritra is here called the "one Deva," probably as a reflection against the Iranians who called all the chiefs of the Indian Arians, "Devas" or *demons.* But as Indra's triumph over Vritra was admittedly a common service to

१३ नास्मै विद्युन्न तन्यतुः सिषेध
न यां मिहमकिरद्ध्रादुनिं च।
इंद्रश्च यद्युयुधाते अहिश्चो-
तापरीभ्यो मघवा वि जिग्ये॥
१४ अहेर्यातारं कमपश्य इंद्र
हृदि यत्ते जघ्नुषो भीरगच्छत्।

both branches, and the Iranians themselves sang the praises of "Verethraghna," the Indians administered to them a gentle rebuke that the Iranians' own act showed that Vritra, the common foe, certainly *the one demon*, and that the common benefactor, Indra, was *not* a Deva *in the sense of a demon*.

Verse 13.—नास्मै विद्युत *Him neither lightning* न तन्यतुः सिषेध *nor thunder could hinder* न यां मिहं अकिरत् *nor even the out-pouring which* Vritra *showered* ह्रादुनिं च nor even *the thunderbolt* यत् इन्द्रः च अहिः च *when Indra and Ahi* युयुधाते fought उत अपरीभ्यः मघवा विजिग्ये *and eventually Maghavan conquered all other* tricks of the wily foe. The theory of Sáyana that the whole story of Vritra was an allegory signifying a grateful shower of rain by thunder and lightning, after a sultry drought, appears inconsistent. Vritra himself caused by his legerdemain *thunder, lightning, and rain* to obstruct Indra. What the enemy himself opposed to the victor cannot be said to have been achieved by conquest over him.

Verse 14.—कं अपश्य इन्द्र *Whom, O Indra, could you have seen* अहेः यातारं *fit to be a slayer of Ahi* हृदि यत् ते जघ्नुषः *when in thy heart, O slayer of Vritra.* भीः अगच्छत् *terror entered* यत् नव च नवतिं

नव च यन्नवतीं च स्रवंतीः
श्येनो न भीतो अतरो रजांसि ॥
१५ इंद्रो यातोऽवसितस्य राजा
शमस्य च शृंगिणो वज्रबाहुः ।
सेदु राजा क्षयति चर्षणीना-
मरान्न नेमिः परि ता बभूव ॥

इति प्रथमाष्टके द्वितीयोऽध्यायः ।

स्रवन्तीः *so that ninety-nine streams* रजांसि भीतः अतरः *and* other *waters you crossed panic struck* श्येनः न *like a* swift *hawk.* जभ्रुषः Perf. part. क्षत्रु of हन् gen. sing. agree with ते ।

Verse 15.—इन्द्रः वज्रबाहुः *Indra, thunderbolt in hand* यातः अवसितस्य राजा became *the king of the moveable and the fixed creation* शमस्यः च शृङ्गिणः *of quiet and also of horned* or fierce animals too स इत् उ राजा क्षयति चर्षणीनां *He himself thus lives the king of men* अरान् न नेमिः like *as the circumference* or tire keeps *the spo* of a wheel to the centre परि ता बभूव so he *kept round* all *those c* tures. यातः pres. past. gen. sing. of या ।

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